

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVI

JACKSON, MISS., January 25, 1934

NEW SERIES  
VOLUME XXXVI. No. 4

## The Mississippi Baptist Sunday School and B. Y. P. U. Convention Meets In Jackson March 20-22, 1934.

### Baptists Near and Far

**Mr. and Mrs. J. C. Quarles return in February to their work in Argentina.**

**Dr. Z. T. Cody, editor of the Baptist Courier of South Carolina, continues seriously ill.**

**Pastor A. F. Crittenden, First Baptist Church, Brookhaven, preached Sunday morning on "Christ, Our Authority" and Sunday night on "The Bible and the Liquor Question." Large congregations at both services and nine additions during the day.**

**The friends of Mississippi Woman's College will be interested to know that the second installment on principal of the College, bonded indebtedness was retired on due date, January 15, 1934. The amount was \$1,000 principal and \$870.00 interest.**

**The editor greatly regrets that he cannot be present at the statewide rally in the interest of the Hundred Thousand Club, to be held in Jackson this week; but the meeting of Southern Baptist editors in Shreveport on Thursday and Friday prevents. As is well known he is in thorough sympathy with this movement, for he sees no hope of any other plan for paying our debts being accepted or worked. And this one is sensible and workable. We wish every Baptist in Mississippi would sign up with those who propose to rid our institutions and boards of debts.**

**Watch the tight-rope walkers now trying to cross the depression abyss by walking on the liquor license bill. They hold in one hand the demand for liquor tax sufficient to justify selling the morals of a nation for enough taxes to cover a deficit of millions, and at the same time trying to keep the price of liquor down low enough to eliminate the bootlegger. And the legislator's eyes are about to pop out of his head with fright. One-half of the bootleggers will pay the license tax and move out on the highway. The other half will continue to sell liquor without bothering about license as they always have. And the liquor advocates are still saying that a lie is "an abomination in the sight of the Lord, and a very present help in trouble."**

**There was never so much energy being expended in enforcing the law, trying to apprehend criminals and to prevent automobile accidents as now since the repeal of the Eighteenth Amendment. And yet the kidnaping and the car accidents go right on increasing. Again the Old Testament quotation which appears more often than any other in the New Testament comes to mind: "Go ye and say to this people, By hearing ye shall hear and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest haply they should perceive with their eyes and hear with their ears, and should turn again and I should heal them."**

The World's W.T.C.U. Convention will be held in Stockholm, Sweden, July 20-25.

It is said that H. E. Matters has resigned as president of Georgetown College after two and a half years of service.

Mississippi College students had their mid-term examinations this week and begin the second semester next week. A good time for new students to enter.

The president of the Baptist Bible Institute and the faculty last year gave to the debt-paying campaign till there was little left for them. The rest of us could well help them to meet this obligation falling due Feb. 1st.

Mrs. Thos. Moody, missionary of Northern Baptists to the Congo Country in Africa, recently fell to sleep after 42 years of service and her body was laid to rest among the people whom she loved.

Some one in the Mississippi Legislature announce the number of federal licenses issued to Mississippians to sell beer. And this by an administration that was pledged in its platform to protect dry states.

The Edgewood Church, near Birmingham, Ala., celebrated the fiftieth year of Pastor L. O. Dawson in the gospel ministry. He was ordained when he was 18 years old, later graduated from Howard College and from the Louisville Seminary in 1889 in the same class with this editor. He was long pastor at Tuscaloosa, Ala., and has been pastor for 8 years at Edgewood while serving at the head of the Bible Department in Howard College. Representatives of his present church, from Tuscaloosa church and from his first pastorate, Mt. Vernon, Ky., and from Howard College were speakers at the celebration. Congratulations, Old Pal, and may the next fifty be better still.

The present status of the liquor bill in the Mississippi Legislature is uncertain as we write (Monday noon). It passed the House after being amended in some important particulars, but it is still a vicious measure. The alcoholic content is reduced to 5 per cent volume or 4 per cent by weight. But it puts beer into every county in Mississippi with the approval of the state as soon as signed by the governor. What the Senate will do is uncertain, though the liquor advocates claim it is sure of passage. The bill was rushed through the House without being printed or giving the members an opportunity to study it. Many members voted blindly, knowing little of the contents of the bill. The dry forces have put up a good fight, but have been at great disadvantage. Mr. J. E. Byrd, chairman of the United Drys, has been sick with "flu", but has worked hard when he ought to have been in bed. By the time this is read it is likely the bill will be disposed of in some way. Whichever way it goes, the advocates of righteousness have plenty of fighting ahead. Some legislators voted for the bill because they love liquor, some because they love money and some because they were afraid the wet vote back home would vote them out of office.

Baptists in Atlanta have extended an invitation to the Baptist World Alliance to hold its 1938 session in that city. And the Ex. Com. of the So. Bap. Convention endorses it.

Friends of Mississippi Woman's College are invited to tune in on WJDX at six o'clock next Sunday evening, January 28. The College Octet will give a thirty minute program of sacred music.

After more than six happy years in Mississippi, I go to assume the pastorate of the First Baptist Church at Halls, Tenn. I have greatly enjoyed the fellowship with the brotherhood of this State, and as I wave an affectionate adieu I pray for the Father's richest blessings upon each of you. Yours in His glad service, H. L. Carter, Lyon.

Brother J. E. Byrd and others conducted a training school at Brookhaven First Church last week. On Feb. 5-9 Brookhaven church with those in Crystal Springs, McComb and Magnolia will have schools of missions. Speakers are Dr. Wash Watts of B. B. I., in New Orleans, Dr. R. B. Gunter, Dr. Jacob Gartenhaus, Dr. G. W. Strother and Miss Kathleen Mallory.

**REVIVAL MEETINGS:** At San Marcos, Tex., First Church, 76 were added in a nine days' meeting. Pastor W. A. Bowen was aided by C. E. Matthews of Ft. Worth.—Thirty-four were added to Anadarko church, Oklahoma, in a meeting in December, J. V. Gray pastor.—Dr. M. E. Dodd will assist in a revival meeting in West Point, Ga., in the spring, probably April 17-29.—Dr. M. A. Jenkins is this week in a meeting with Pastor V. L. McKee at Homer, La.

Thirty-five years ago when Bro. W. M. Burr was pastor in Greenville he had evangelist Sid. Williams to help him in a meeting. The evangelist believed in asking God for what he wanted. On the first day of the meeting he announced that they would have 100 additions to the church during the meeting. The people looked surprised and some smiled. He said, "You may not understand why I say this, but I'll tell you. I asked God for 100 people and I got the answer before I started in." At the conclusion of the meeting they counted up the number who had joined and found there were exactly 100. If ye abide in me and my word abide in you, ye shall ask what ye will and it shall be done unto you.

Some years ago brother Wayne Sutton was pastor of Briar Hill church in Rankin County. He asked me to help him in a meeting which always began on the first Sunday in August. As we drove out to the church on Sunday morning he said, "There are only six people in this community that are unsaved and whom we may reach in the meeting." He prayed the Lord to save these six people, and every day in the prayer meeting the brethren were praying the Lord to "save these six people." The meeting closed on Friday at noon. That afternoon brother Sutton led these six people into the pool below the spring at the foot of the hill and baptized them. "Whatsoever ye shall ask in prayer, believing, ye shall receive."

## TEN MINUTE SERMON

By G. O. Parker

Subject: The Bible.

Texts: Ps. 119:11 and 119:105.

"For thy Word have I hid in mine heart, that I might not sin against thee."

"Thy Word is a lamp unto my feet, and a light unto my path."

The words of the text are the words of the psalmist. He realized that the Bible was the force that held him back from sinning against God. That is what the light to guide his feet in paths of righteousness and service. The Bible is God's Word to us. All of His plans, purposes and activities which we need to know are given us in His Word. In His Word He shows us how He has moved toward and to humanity and how humanity can move back to Him. The proper relationship between man and God and man and man is given us in His Word.

### I. The Bible is made up of books.

It is the book of books. It gives us the true history of God's people, showing their downfalls as well as their triumphs. It gives a fair biography of God's noblest men, recording their sins as vividly as their righteous acts. It is a book recording songs and poems and wise sayings which have stirred the hearts and minds of men since they were written. It is a book of prophecy which has proven true in every instance. It is a book of revelation, where God, in the person of Christ, is shown to the world with His heart of love and mercy, with His hand of justice and power, with His spirit of sacrifice and devotion, with His habits of prayer and worship, with His mission of wooing and saving men, with His example of righteous and helpful living. No other book given like it—INSPIRED. No other book made like it—OF ALTOGETHER DIFFERENT BOOKS AND YET ALIKE. No other book speaks like it—with HEAVENLY AUTHORITY. No book lasts like it—FOREVER.

### II. Investigate the Bible.

"Ye shall know the truth, and the truth shall make you free." If we want to know the truth about God, Christ, redemption, salvation, how to live a righteous life, how to carry on, in a worthy way, the mission work of the churches, we can find it in the Bible. We need to investigate the teaching of this book with greater care, and with a more open mind to receive it, than any other book in all the world. Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Paul wanted Timothy to investigate the Word so he could rightly teach it to others. This is necessary for all preachers. It is also necessary for the rank and file of the people if they are to be able to discern whether the truth is being preached and taught or not. Every one should have some part in making known the Good News, and if they do this they must investigate the Word of Truth in order to make an impression of truth on others.

### III. Believe the Bible.

"Without faith it is impossible to please God." Without faith in the Bible it is impossible to please God. No man believes God that disbelieves the Bible. We need to come to the place that we have child-like faith in all the teaching of the Bible. Some things we may not understand, and some things we may not be able to explain, but our weakness does not detract from God's power, our ignorance does not lessen God's wisdom, and our failure to understand and explain all of the Bible should exalt God in our thinking and make us see our limitations, and therefore cause us to believe the Word of God from beginning to end with a faith that includes all of its teaching. The greater our faith in the teaching of the Bible, the greater our knowledge of it. The more we believe the more we know.

Faith brings us to personal experience and personal experience is a book of knowledge. Critics may laugh and ridicule but those who believe, KNOW.

### IV. Live the Bible.

Faith is good, but faith coupled with the right kind of life is far better. James says, "Faith without works is dead." The best way of demonstrating to the world our faith is by an active, consecrated life in God's service. When I was a boy, I heard an old man, in an experience meeting, give this testimony, "I let my life speak my experience." He was a good man, and I have never heard a testimony that gripped my heart as this one did. No book of ethics can teach us how to live, like the Bible. If we will follow the teaching of the Bible we will live a life that will bless ourselves, our homes, our country, the cause of Christ in the world, and honor God. "The life, that I now live, I live by the faith of the Son of God, who loved me, and gave himself for me."

### V. Enjoy the Bible.

In the Bible we find the meat that satisfies the hunger of the soul, the water that quenches the thirst of the soul. As we enjoy a good meal

when we are hungry and a fresh drink of water when we are thirsty so should we enjoy feasting on the good things which God has spread before us on the table of His Word. As we feed on His Word our spiritual life shall grow. Our love for God, our love for humanity as a whole, our willingness to sacrifice in order to advance the kingdom of God will grow. Let us earnestly, prayerfully, and constantly study His Word, believing it, and living it to the very best of our abilities. Then when the Bible becomes our meat and drink, we will see a people of stable character, deep spirituality, and sacrificial giving and living. May the people turn to the Word of God and to God in such a worthy way that the Lord will turn to us and bless us with all things needful.

BR

Dr. F. C. McConnell in *The Baptist Standard* of the eighteenth announces that plans have been perfected for a tour into Mexico, down as far as Mexico City, for the messengers to the Southern Baptist Convention, immediately following the Convention in Ft. Worth, Texas. A committee, composed of Drs. McConnell, Scarborough, Yelvington and Head, has the matter in hand. Railroad rates will be reasonable, also hotel rates. The trip will take nearly a week, and give opportunity of visiting the Alamo in San Antonio, and many interesting places in Mexico, including cities, gardens, mountains and volcanoes. Those interested will write to "On-to-Mexico" Committee, 701 Burt Building, Dallas, Texas.

## DEPARTMENT of EVANGELISM

W. E. Hellen

Scripture Reading, John 1:35-45

### Introduction:

1. Is presenting the good news of the Gospel.
- (a) By preaching.
- (b) By teaching.
- (c) By living a consecrated life.

2. It aims to lead to definite decision for Christ and public confession of Him.

### 3. The importance of evangelism.

- (a) It opens the hearts and purses of men.
- (b) It is God's method of reaching men.
- (c) Jesus made much use of it.

### L. Conception of evangelism.

1. The misconception.
- (a) No need of conversion.
- (b) The educational.
- (c) The religious experience is a process of evolution.

### 2. The church membership conception.

- (a) Church membership essential to salvation.
- (b) Right relationship with God comes after church membership.
- (c) Makes uniting with the church and conversion the same.

### 3. The true conception.

- (a) The Gospel makes its appeal to the intellect as well as the emotion.
- (b) God is not limited to time or place in saving a soul.

- (c) Thus the true conception of evangelism is to make men true children of God.

### II. The agents of evangelism.

1. The pastor.
- (a) His preaching must have a positive note.
- (b) His preaching must be direct and pointed.

### 2. The Sunday School.

- (a) All the leaders and teachers should have a clear conception of the scriptural teaching regarding the spiritual condition of the unsaved man.
- (b) The Sunday school teachers and leaders should have a deep laid purpose and plan to make soul-winning one of the chief things of the Sunday school.

### 3. The prayer meeting.

- (a) Pray for the denominational work.
- (b) Must realize that people who pray will work.
- (c) Teach people how to pray by studying the great prayers of the Bible.

### 4. The B. Y. P. U.

- (a) Use this as a place for training in church membership.
- (b) Teach the young folk that they are to win others.
- (c) Teach the young people the methods of soul-winning.

### 5. The W. M. U.

- (a) Make evangelism the aim in this great organization.
- (b) Have a leader who is permeated with evangelism.
- (c) Study how to win souls.

### 6. The church.

- (a) The entire program of the church should be aimed at winning souls to Christ and building souls up in Him for the purpose of winning others.
- (b) In all the labor for men there should be an unfailing reliance on Christ and the power of the Holy Spirit.
- (c) The church that fails to evangelize is a failure.

### III. The methods of evangelism.

1. Just the Sunday night evangelistic service will not build a church.
2. Evangelism in the homes.
3. Evangelistic meeting in the Sunday School.

4. Organize the B. Y. P. U. members into a soul-saving band.
5. Make each church member realize his responsibility to Christ for this great work.

### Conclusion:

1. Make evangelism the aim of every organization and every Christian.
2. Expect people to be saved every Sunday in some of the church services.

3. Teach evangelism, preach it and expect the Lord to do great things in His church where you are a member.

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## Kindling Wood

Baptist ministers of Missouri will hold a conference at Columbia Jan. 30. to Feb. 1.

It is said that five "retreats" will be held in Texas for Baptist preachers seeking to develop the spiritual life.

J. S. Ramond of Shreveport will conduct the singing at the Southern Baptist Convention in Fort Worth in May.

Nearly one-tenth of those who have joined the 100,000 club, promising to give \$1.00 a month extra on the debts of the southwide institutions, are preachers.

The United Dry Forces of North Carolina met on the 16th and perfected an organization for a constructive program of education in favor of temperance against alcohol. They will work for law enforcement.

Bootleggers are a bad bunch but we do not recall ever hearing of their seeking to control politics and legislation. But it is well known that the legalized liquor traffic makes a business of seeking control of legislation and of elections.

One objective in our evangelistic campaign in Mississippi for this year should certainly be that every church in the state shall report somebody baptized. Surely this is possible and little enough to expect of any church. Somebody in every church see to it.

The Baptist Brotherhood of the South, Box 585, Knoxville, Tennessee, is prepared to furnish a Manual of twelve programs for the monthly meetings of the Brotherhoods for 1934 at 15c per copy. This booklet contains material that will enable the laymen to prepare interesting talks for the meetings.

We have received from Dr. J. T. Henderson of Knoxville, Tenn., a pamphlet containing "Programs for the monthly meetings of the Baptist Brotherhood for 1934." Dr. Henderson is seeking to enlist the men of the churches in practical Christian work. Every pastor owes it to his men to get a copy of this pamphlet and give his men the benefit of its contents.

It is a time to "strive together in prayer" for the deliverance of our land from the forces of unrighteousness. God is our refuge and strength. Do you suppose that any man who voted for legalizing liquor in Mississippi asked the Lord to guide him in his vote? Certainly not. But have we sought the help of the Lord in this fight for righteousness?

Chairman H. C. Bass will hold conferences in the interest of the 100,000 club at Grenada on Jan. 22, at New Albany Jan. 23, at West Point Jan. 24. On Jan. 26, Dr. Frank Tripp of Saint Joseph, Mo., and Dr. Bass will hold a statewide rally in Jackson, First Church. We are sorry this announcement came to us after the Record of last week was printed.

Thanks for the words of approval and appreciation coming from all over the state on the enlarged paper. And they say it is not only bigger but better. We are grateful also to those who are helping to make it better. Now let's all seek to get these helpful messages into the homes of our people. Single subscriptions \$1.50 each per year. And where it goes into the homes of fifty per cent of the membership, it is only \$1.00 a year.

By the arrangement with the Home and Foreign Boards the Baptists of Mississippi are now getting more missionary information than ever before. Each board has now a department in the Baptist Record once a month, filled with inspiring facts about the work. Like Paul and Barnabas these Boards "rehearse all that the Lord is doing through them."

Louisiana Baptists inquired of Mrs. E. O. Ware whether it would be agreeable with her for friends to place a monument at the grave of Dr. Ware, who had been a leader among Louisiana Baptists for a generation. She replied expressing appreciation of this purpose, but ask-

ing that instead of a marble shaft, a fund be contributed to provide treatment for sick preachers by the Baptist Hospital in New Orleans.

Those voting against the beer and wine license bill in the Mississippi House were Brooks, Catt, Darby, Day, Denson of Leake, Denson of Prentiss, Gewin, Glass, Gore of Webster, Graham, Hill, Howorth, Kees, Lamar, Lee of Forrest, Lee of Panola, Magers, Mangum, Mason, McCormick, McNeel, Patterson of Calhoun, Posey, Purvis, Renick, Smith of Tippah, Tankersley, Tucker, Walker of Covington, Walker of Noxubee, Williams of Holmes, Young of Amite, Young of Itawamba and Speaker Bailey. Daws of Kemper voted against the bill, but changed only that he might move a reconsideration. The vote for the bill was three to one. It is yet to go to the Senate, as this is written.

The illness of Dr. Z. T. Cody, editor of The Baptist Courier, is a matter of great regret to his brethren. We are glad to hear of his improvement. He is one of the elder and wiser statesmen among Southern Baptists, whose influence through the Courier and his membership of important committees bring blessings manifold to the cause of Christ whom he loves. It will make nobody jealous to say that the three brethren among Southern Baptists whose pens wield a blessed and far reaching influence are the three who have passed the three score and ten mark, Dr. Cody of South Carolina, Dr. Pitt of Virginia, and Dr. Brown of Missouri. And our Texas brother is coming along.

There is a good number of widows of preachers in Mississippi who are today getting \$25.00 a month, or \$300.00 a year from the Relief and Annuity Board in Dallas, because their husbands through several years paid into the Board the annual premium and the Board out of the interest on its endowment funds paid a part. This \$300.00 a year is equal to six per cent per annum on \$5,000.00, which not many preachers could save in a life time. There is no better protection for widows, nor any better provision against old age than can be gotten from the Relief and Annuity Board. Our preachers ought to investigate this matter, and the churches should help them, so that these preachers may not be dependent on uncertain charity when their income is cut off.

A staff correspondent of the United Press who signs his name, writing from Washington, says, "The New Year finds the resuscitated liquor industry embroiled in confusion, while the bootlegger plies his trade almost as usual. Congress prepares to wrangle over whiskey taxes, and the administration worries about import quotas." And all the talk about putting the bootlegger out of business is the same sort of stuff as comes out of the old "ash hopper." A member of the Legislature who voted for the legalizing of beer and wine sales said to us a few days ago, he had no expectation that the people who were licensed to sell these things would confine themselves to beer and wine, but would be sure to sell hard liquor. Why fool ourselves?

Glad to have a copy of Lauderdale County Association Minutes, and congratulate Clerk J. T. Phillips who was awarded first prize by the Sunday School Board for the best minutes of any in Mississippi, though this is his first year as clerk. It is the largest and completest record we have seen, 42 pages. There are 33 churches reporting 7,828 members. There were 292 baptisms, seven churches reporting none; Fifteenth Avenue Church in Meridian reporting the highest number, 42; First Church, Meridian, 39. The contributions for all purposes amounted to \$66,928.43, of which \$8,668.15 were for missions, education and benevolences. Only 15 churches gave to the cooperative program, but 28 gave to objects included in the program. The largest contribution for missions was from First Church, Meridian, \$4,898.89, and the next was from Southside, Meridian, \$1,014.01. There are eight pages of statistics.

The Baptist Record is now \$1.50 per year in single subscriptions.

The Baptist Message says that the management of KWKH broadcasting station in Shreveport is in new hands, Baptist men who will give a devotional period each morning at 7:45.

Pastor M. A. Davis of Harperville brought his sister to the Baptist Hospital last week for an operation. Miss Ethel has been keeping house for him since the death of his wife. Pray for her speedy recovery.

Oklahoma Baptists have only one school in the state, and they have about the hardest time maintaining it of any group of Baptists we know. Not because they are inferior to others, but because there is no competition to wake them up.

Dr. W. H. Morgan elects to remain as pastor of First Church, Vicksburg, feeling that the Lord has more work for him to do there. He is indeed in better position to do good work there than any other man could be for some time to come.

Dr. H. C. Bass is doing what he can to bring the Mississippi membership in the 100,000 club up to standard. But one man can do only a small part of the necessary work. Don't wait for him or anybody to come to you. Dr. Gunter will send cards to anybody who wants to sign up to pay \$1.00 a month on southwide debts. January and February are the months in which their signatures are to be made, and the payments made monthly. It is the only feasible, workable plan for paying our debts that has been proposed. We simply must pay them in order to go on with our work. Debts are like sponges that soak up the money given to all our causes. Let's pay the debts and save this interest that is eating into our vitals. Personally this writer gives every month to the cooperative program, and pays twice as much more on the debts.

—BR—

T. B. RAY PASSES  
Inabelle G. Coleman

The Foreign Mission Board is grieved to announce the death of Dr. T. Bronson Ray on January 15, at nine o'clock in the morning at his home, 3813 Seminary Avenue, Richmond, Va. About ten days ago, Dr. Ray suffered a heart attack from which he never recovered. He is survived by his wife, Mrs. Bettie Murfee Ray, and one daughter, Mary Nancy Ray.

Born in Garrard County, Kentucky, August 14, 1868, Dr. Ray received his education at Georgetown College and at the Southern Baptist Theological Seminary.

He served only one pastorate, Immanuel Baptist Church, Nashville, Tennessee, before coming with the Foreign Mission Board as educational secretary on November 1, 1906. During his twenty-seven years of service for the Board, Dr. Ray served as educational secretary, campaign leader for the Judson Centennial, foreign secretary, assistant-executive secretary and executive secretary.

During these years of faithful and continuous service, the work of the Foreign Mission Board has been enlarged and multiplied to more than three times its scope at the beginning of his ministry.

The funeral was held from the residence on Tuesday afternoon, January 16, at 3:00 o'clock. His pastor, Dr. Charles W. Daniel of the First Baptist Church, conducted the simple service of Scripture and hymns, "Majestic Sweetness Sits Enthroned upon the Saviour's Brow," and "Jesus Shall Reign Where'er the Sun," and words of tribute to the beauty of the life of the deceased. He was laid to rest in Hollywood Cemetery among many other Baptist fellow-workers.

The active pall bearers were: B. M. Gwathmey, R. E. Gaines, Hill Montague, Joseph H. Harrison, Cola A. Powell, and Peter Winston. The Baptist ministers of Richmond and vicinity were honorary pall bearers.

# Editorials

## PUTTING PREACHERS TO WORK

The best thing, about the only good thing, we have seen on this subject is an article in The Western Recorder by Pastor G. D. Heaton, of Lexington, Ky. He has not a theory but an example. He tells of the large number of unemployed and then shows how his church took a preacher out of work and put him to work in his church, looking after the membership for their enlistment, comfort and development. The pastor himself paid the salary of this assistant. That ought not to be necessary, but it is a fine example of brotherly sharing.

Pastor Heaton says that "no man can fully and substantially minister to a group of people numbering more than 400." And he is "right as two rabbits." We believe with him that any man who is undertaking to lead and serve a congregation of say more than 500 people is doing them a sore injustice. They are suffering from arrested spiritual development and can never attain to the growth or stature as Christians which is their right in Christ.

Our churches are suffering untold injury on this account. Not half of our members are found at any church service. Not half of them give anything to mission. Less than one-tenth of them are doing anything personally to save the lost. And it is due in large part to lack of leadership. This is true in big city churches, and it is equally true where a pastor has from four to eight country churches. It is a species of variety that leads any man to boast that his church is the biggest church (in members) of any in the city or state. It is the same sort of vanity that leads a country pastor to boast that he is pastor of eight or six churches. The people are simply being crippled for time and eternity.

It is possible, if it were necessary, to cite instances of this kind. But it is not necessary. Everybody knows of the pitiful lack of development in such fields as this; multitudes of people who know nothing about the great work of the denomination, care nothing about it, and do nothing about it. And it goes on from year to year, for a generation. The latent possibilities of Christian man-power in these fields is beyond computation. The undeveloped spiritual forces form the tragedy of our work today.

What is the remedy? The employment of more of God's called men who are idle in the ministry. Here we have unemployed preachers by the thousands. Surely there is a way out. And the brother referred to above is showing the way out. He himself is employing one of these unemployed, and with fine results. He ought not to have to pay the man all by himself, but that is better than not doing it. He probably will not have to keep it up, for the development of his people will take care of that. There are a few pastors who are getting salaries larger than necessary for their support. They are few in number, but here is an opportunity for genuine brotherly sharing. A man who undertakes to minister to people whom he cannot reach because of their numbers is simply tumbling the ground.

Sometime ago we called attention to a movement among Presbyterian preachers in Mississippi for those with larger salaries to give a percentage of the salary to a fund which would go to those with smaller salaries. We saw a similar movement among Methodist preachers. All right Baptists!

But better than giving a part of one's salary is the sharing of the work. And this is good gospel, New Testament teaching. In New Testament times, under the ministry of the apostles, no church with a large membership had just one preacher. There were elders in every church, and these elders were supported by the church. They were not Presbyterian elders, "ruling elders"; they were Baptist elders. And it is time

we were getting back to Baptist principles, New Testament practice, and Christian ideals of sharing.

## GODLINESS PROFITABLE FOR ALL THINGS

A woman of fine intelligence and one familiar with conditions in the churches and some of the financial conditions, gave a reason for the slowness with which our churches are coming back financially. It was agreed that there is much more money being spent today than a year ago, much more is in the hands of the people. The government agencies such as the R.F.C., N.R.A., P.W.A., C.W.A., T.V.A., and others have distributed hundreds of thousands of dollars in Mississippi to put people to work.

But here is the reason given for the slowness with which the change shows up in the churches. The people who were in need, and who have received assistance were not church people. They are people who are seldom if ever seen at church. They are the ones who suffer first in a time of depression. The church people are as a rule in better circumstances.

Now the money has gone to those who are not church people and the churches do not show a proportionate improvement. The lesson is this, faithfulness to God is a great financial asset. Religion makes people intelligent, gives them foresight, prudence, makes them thrifty and industrious. It produces in people the qualities of character that make them substantial citizens on the road to independence.

But the lady above referred to was careful to add that the Lord looks after those who try to be faithful to Him. There may be exceptional cases where excellent Christian people suffer more than others for special reasons which are known to God. But the rule will hold good. And there is plenty of scripture to support it. "Honor the Lord with thy substance and with the first fruits of thine increase; so shall thy barns be filled with plenty." Them that honor me I will honor. And remember the words of Paul, "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

## DESPISERS

Everybody who studies the Bible ought to have a concordance. In this way you may compare one scripture with another and interpret one passage by another. You will also discover what is particularly emphasized in the Bible.

We do not propose here to go through the concordance with the word despisers, or its corresponding verb, but to call attention to some of its uses. Popularly to despise is closely associated with to hate. Not so in the Bible. To despise is to put a low value upon a thing or a person, literally to look down upon. There are some things that ought to be looked down upon, that is deserve to be held in contempt. God commands the man who despises a reprobate, Ps. 15:4; not one who hates a reprobate, but one who considers a man who is abandoned to vice as unworthy of respect; who refuses to kowtow to a moral degenerate even though he may be rich or hold high office. This is to put moral character above social, financial or official position.

On the other hand the Bible plainly and severely condemns those who have no sense of moral and spiritual values. Esau is said to have despised his birthright. He had no sense of its value. His birthright was not a larger portion of the family inheritance, but it involved the promises of spiritual blessings which would make his race the representative of God in the world, and the progenitors of the Messiah, through whom the whole world would be blessed. But Esau set little value by this and sold it for a bowl of hot soup to satisfy the appetite of a hungry huntsman. He was a despiser of things whose value he was unable to appreciate.

You will recall the address of Paul to the people in the synagogue in Antioch of Pisidia,

Acts 13:41. He must have seen in the attitude of some of his hearers utter indifference to what he was telling them about Jesus. They were probably nodding or looking out the window, or gazing around over the house. They were not necessarily hostile, or outspoken in their antagonism, though indifference often leads to enmity when pressed. They simply did not care a thrip about what he was saying. This is sometimes worse than avowed hostility in its effects.

In an effort to awaken them, he says, "Beware, lest that come upon you spoken by the prophets: Behold, ye despisers and wonder and perish." An indifferent man is doomed. Now in all honesty and seriousness, is not this the danger which threatens our generation, a lack of the sense of spiritual values, and, in consequence, utter indifference in the struggle between right and wrong. It may be popular to assume the attitude of Judge Gallo who "cared for none of these things." There are those who stay aloof in the fight for righteousness, because morals mean little or nothing to them in comparison with personal ease and material profits. There are many who are willing to barter the morals of the coming generation for a mess of pottage in the form of revenue. But the prophet's words will be fulfilled: "Behold, ye despisers, and wonder and perish."

## "STREAM LINE" MOTOR CARS

The automobile shows have had front page space in the daily papers recently, largely because of the "stream line" designs. And we received an announcement from one of the transcontinental railway companies telling of their "stream line" trains, with big engines so constructed as to encounter the least atmospheric resistance, and thus make the greatest possible speed. It is all very interesting and has great practical value in this age when we are seeking to make the best speed and use power to accomplish the greatest results.

And there is a good sermon in it all for each of us, whether stream lines are in motor cars, railway trains, airplanes, birds or fishes. They teach us in this age when we seek to multiply efficiency, save energy and attain results, we have got to do away with everything that is in anyway a handicap. Why should a young man (or young woman) permit the handicap of smoking cigarettes, which not only render one obnoxious to some but interfere with ones highest mental and physical fitness. O yes, there are probably worse things but we are now talking about eliminating everything that hinders progress, reduces speed or limits proficiency. Or take "moderate drinking," an irritable disposition, unhappy temper, harsh criticism, cynical attitude, wasteful habits, personal indulgence, of any kind that makes you heavy.

You are probably thinking of what is said in Hebrews: Lay aside every weight (impediment) and the entanglement of sin, and run the race. Athletes dress and eat in a manner to fit them best for the contest. And a Christian can do no less.

## WOE TO THE OFFENDERS

When Mrs. W. D. Cook of Meridian was opposing the "beer bill" before the Liquor Traffic Committee of the Mississippi Legislature, she concluded her witness with this quotation of scripture, "It must needs be that occasions of stumbling come, but woe to that man by whom the occasion cometh." It was a home thrust, and it had its effect. How wonderfully the scripture fits our every situation! And these words of the Lord Jesus were and are a warning to those who are responsible for allowing a stumbling block in the way of the young or the weak.

It is impossible indeed to prevent all occasions of wrong-doing. But that is no excuse for condoning the efforts to put stumbling blocks in the way of people, or conniving with those who would put the temptation to drink in the way of

the weak. There will always be some who are willing to blast the lives of the weak and damn the souls of the wayward by putting liquor in reach of them, but the curse of God is on them all.

The legislator who becomes party to this, the voter who supports him in it, or carelessly lets it be done without protest is inviting the vengeance of the Almighty God. Our God is a consuming fire. It is a fearful thing to fall into the hands of the living God. We rejoice in the work that the good women of Mississippi are doing to remove the temptation from the weak and the inexperienced. And yet we are told that two of the three women in the House of Representatives voted on every occasion with those who are seeking to bring the saloons back to Mississippi.

#### BR—WOMAN'S MISSIONARY UNION

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(Continued from page 8)

problem of giving missionary information, instruction and inspiration through Christian literature. Such business deserves our best planning and most consistent work.

We would suggest that it would be well for each W. M. U. to have a committee on literature, a part of the work of that committee to be the securing of subscribers to these papers and magazines. It seems to us that such a committee should be composed of one representative from each circle of the W. M. S., and one representative from each auxiliary organization. Such committee ought to meet with the president of the W. M. U. and make careful plans for personal solicitation of every member of the Society and the auxiliary organizations, seeking earnestly to get these workers to see the real value of reading regularly these periodicals. Let the solicitation be made on the basis of real Christian work, the value to the lives of the readers, the missionary influence of the magazines, and the growth of the Kingdom of God. If the magazine is worth the money, and is worth the time it will take to read it, then tell the folks so, and urge them to read it for those reasons.

In our W. M. U. Year Book for 1934 Miss Ethel Winfield, Secretary of the W. M. U. Literature Department, says this about our literature: "Receive it . . . read it . . . reclaim it . . . recall it . . . revise it . . . rely upon it . . . release it . . . recommend it . . . retain it . . . and reap rewards from it by becoming 'yet wiser' in service for and with the Redeemer of mankind."

—BR—

**The Lottie Moon offerings** (Christmas offerings for foreign missions by the W. M. U. of Mississippi reached its highest figure in 1930, amounting then to \$9,062.08. It dropped for two years, but their recent offering apparently will go beyond their highest figures.

The Booneville Independent has a fine word to say about a resolution introduced in the Mississippi Legislature which tried to drag the corpse of old Gov. Ames from the grave. Here is a part of the Independent's editorial: "Let us assume that our state is too proud and too gallant to strike a fallen and helpless foe. Let us be generous to the fault. Time has borne us more than a half century from that terrible crisis in the life of our state, and we should not now encumber our hearts with evil memories. The muse of history has written and the record stands. Let us think more of the good that helps and less of the evil that hurts. Let the dead past bury its dead. Let no useless resolution of vehement language cumber the records of our state."

And the Booneville Independent has also a fine editorial regarding liquor legislation. It is as true as gospel and written in courage and in genuine love for the people and the cause of righteousness. We have frequently noticed that this paper is true to its name and speaks its mind boldly. But you would expect nothing else from these Andersons.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### A MAN ABANDONS HIS FAMILY

Some days ago a man began to think of what it was costing to support his family. He thought of the expense of educating his children, which is one of the most important items. The question of clothing presented itself. Then there was the problem of feeding his family. He itemized and made up his budget, and was amazed at the tremendous responsibility which rested upon him. He concluded, however, that he could make it for the present year. But then the thought came that this will have to be repeated next year and the next year and so on and on. So, he despaired and decided to abandon his family, dispose of what he had at some price, and be free from all responsibility.

The above reminds the writer of the reasoning of some of our Baptist people. We were able to get through last year, which was one of the most trying of our history, at least for the present generation. It is apparent that we can meet obligations of this year, if we exert no more effort than was exerted last year. Based upon expenditures of last year and upon the prospective outlay for this year, with the same degree of interest in the Lord's work we should expect to receive more funds in 1934 than were received in 1933. The principal of our indebtedness is less for 1934 than it was for 1933. There is not so much unpaid interest left over from last year as was left over from 1932. Notwithstanding this fact, there are those who say, "If we meet our obligations for this year, we shall have to do the same thing next year and the next year and on and on. Therefore, let us give up our institutions, dispose of our property at some price, and be free from these annual obligations."

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### COMPARATIVE STATEMENT

Amount received for Cooperative Program in December 1932	\$ 5,544.57
Amount received in Designated gifts in December 1932	5,802.17
Total amount received in Dec. 1932	\$ 11,346.74
Amount received for Cooperative Program in December 1933	\$ 6,961.33
Amount received in designated gifts in December 1933	13,797.28
Total amount received in Dec. 1933	\$ 20,758.61
This was an increase of	\$ 9,411.87

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### AMOUNTS RECEIVED FOR OUR EDUCATIONAL WORK LAST YEAR

Cooperative Program	\$ 31,260.84
Cash	8,282.71
Coupons	7,226.00
Bonds	3,200.00
Total	\$ 49,969.55

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### "GOD'S ACRE PLAN"

We have in hand literature for God's acre plan consisting of wall charts, pledge cards and an explanatory tract. We are ready to mail them out as requests are made. Already pastors are writing for this literature. It should be worked fast as planting time is near at hand.

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### FIRST HONEST—THEN RELIGIOUS

The above caption may seem to contradict Baptist belief and Bible teaching. We claim that salvation is obtained by the exercise of faith. Christ taught us to seek first the Kingdom. Now and then we find those who insist on being religious and orthodox whether you are honest with your fellowman or not. They get

possession of the money and goods of their fellows and refuse to pay. They stand on tiptoe for orthodoxy while their fellowmen wait for their pay.

But both a man's religion and his orthodoxy can be wrong. Some of our aged and infirm preachers have bought Mississippi Baptist Education Commission bonds with their meager lifetime savings. They want and need their pay. We could have been wise and alert in our last State Convention and free from prejudice and by this time, in all probability, those in need and holding our bonds and coupons could have been paid. We had what seemed then, and since, to be a bona fide offer for Clarke College property. The water was muddied and the issue clouded and side tracked. We failed to seize time by the forelock. The Convention had long before ordered the sale of the property. Since the Convention, the Board approved the offer, provided no Baptists would buy the property. The danger is that the Board slept while opportunity passed and left our creditors—some of them decrepit preachers—still waiting for past due interest. Still we are religious. And the obligation for selling the college property rests upon the College Trustees.

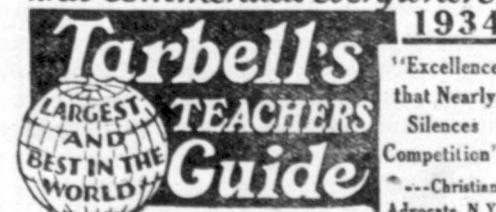
Some Scriptures seem to teach that a man should be honest with his fellows before trying to be religious. It is doubtful whether a man can become religious, according to Christ's standard, until he first becomes honest at heart with his fellows. When once honest at heart, a man will be practically honest with his neighbors in so far as his ability will permit. John told the Pharisees and Sadducees to "Bring forth fruits meet for repentance." John taught repentance as the first act—separation between the sinner and his sin. They must first get right with their fellows if they expected to be on good terms with God; give their needy fellows some of their clothes and some of their meat. The Publicans must quit exacting more than the law appointed. The soldiers must cease to do violence and to falsely accuse their fellows, and be content with their wages. Then they could think of religion and baptism. John was preparing the way for Christ. And when Christ came and began to teach, He said: "If there is anything which you owe your fellow, leave your gift at the altar and settle with him; then you can think of being religious." If He were speaking to us today, He would say: "Go thou and do likewise." And we would sell all of our property as we could and would pay our debts as they came due. Then we could think of being religious, and the people would listen when we spoke. I wish all money which will be spent by Southern Baptists in attending the Baptist World Alliance at Berlin could be applied on the debts of Southern Baptists. We need a debt paying conscience from the humblest member in the weakest church to the highest paid pastor in the largest and wealthiest church.

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### INCREASE

The First Baptist Church of West Point, Mississippi, subscribed \$1,000.00 more for the Cooperative Program this year than was subscribed last year. The First Baptist Church at Picayune increased its subscriptions this year over last by \$1,000.00. Let us hear from the churches which have increased their gifts to the Cooperative Program for this year. Approximately 50,000 pledge cards have been asked for by the churches.

**HALF-A-MILLION SOLD!**  
and commended everywhere



**MEETING OF THE EXECUTIVE COMMITTEE  
OF THE SOUTHERN BAPTIST CONVENTION IN NASHVILLE, JANUARY 11**  
By Walter M. Gilmore, Publicity Director

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Dr. Hight C. Moore characterized the recent meeting of the Executive Committee as the most satisfactory in spirit and in the plans laid of any during his twenty years as Secretary of the Convention. A spiritual note and a sense of need of divine guidance and wisdom ran throughout the entire day's session, culminating in an extended season of prayer for the spiritual recovery of all our people.

On the basis of the report of the special committee on arrangements for the next session of the Southern Baptist Convention made by the chairman, Dr. Hight C. Moore, who stated that the Fort Worth people had met satisfactorily the usual conditions required of cities entertaining the Convention, the Executive Committee confirmed the action of the last Convention in going to Fort Worth, Texas, May 16, 1934.

The Committee also endorsed the invitation to be extended by Atlanta to the Baptist World Alliance to hold its 1938 session in the Georgia city.

Dr. Louie D. Newton, Chairman of the Committee on Enlistment and Cooperation, reported that the work of his committee centered around the activities of President M. E. Dodd, who reported that he had traveled 32,400 miles since the Convention in Washington, attending most of the State Conventions, making extended tours through many of the states, speaking in scores and scores of churches and at general group meetings in behalf of the whole denominational program.

The reports already received from the State Secretaries, while incomplete, indicate that more of our churches put on the Every Member Canvass last fall and that there was a better response than in any recent year. Numerous reports have come in of churches that increased their budgets over last year and yet had over-subscribed them. President Dodd stated that his own church, the First Church, of Shreveport, had increased its budget for 1934 twenty-two per cent and had subscribed \$2,000 more than the budget called for, and that, in the face of the fact of his continued absence from the church during the fall months.

**Hundred Thousand Club**

Dr. Frank Tripp, the General Leader of the Baptist Hundred Thousand Club, gave an optimistic outlook of his plans for bringing the Club up to its maximum strength of 100,000 members during the two months of January and February, which have been allotted to this movement. In all the states, except two or three, strong state organizations have been set up, with a pastor, as a rule, leading in closest cooperation with the State Secretary. Organizations are being set up as rapidly as possible in the district associations and local churches, and inspirational meetings are being held with a view to reaching our entire constituency with the appeal of this Movement to pay all the debts of our Southwide agencies by enlisting 100,000 loyal Baptists to give a dollar a month, over and above, for this purpose.

As proof of the fact that the Movement is succeeding and will succeed fully when the great masses of our people are informed about it, Dr. Tripp reported that approximately 15,000 members had already been secured who had subscribed \$250,000, of which \$41,756 has already been received by the Executive Committee and applied to the principal of the debts. This has been done at cost of approximately 3 per cent, which has been borne entirely by the Sunday School Board.

**A Statement of Facts and Principles**

Much interest centered around the report of Executive Secretary Crouch, who, with President Dodd, was authorized to secure an agreement with the different state organizations as to division of funds, overhead expenses and other matters. The following recommendations, offer-

ed by Dr. Charles W. Daniel, of Richmond, which were unanimously adopted, will be self-explanatory:

"We recommend that the report of the Committee on 'Agreement with States' be filed, and that further efforts towards cooperation be made in the light of the following facts and principles:

"1. The disparity in the percentage of division of funds between state and Southern Baptist Convention causes is so varied and so great among the states as to create a most serious problem for all Southern Baptist Convention causes.

"2. The increasing charges by many of the states for the promotion of the interests and collection of funds for the Southern Baptist Convention has become a serious drain upon its resources.

"3. The number and magnitude of preferred items in several states consume so large a part of the total income, as to jeopardize the very life of our common interests.

"4. The Southern Baptist Convention in the prosecution of its work recognizes as axiomatic, that in relation to individuals and churches that it has only the right of appeal; in relation to other cooperative bodies that of comity and cooperation; and in relation to its own agencies and resources the right of direction and control.

"5. In harmony with the above principles we are ready and anxious to have the closest possible cooperation with the various state organizations in one common approach to the churches and individuals in the making of budgets.

"6. We urge upon all the churches and individuals in their gifts to recognize their privilege and duty to support all Kingdom interests fostered both by the Southern Baptist Convention and their respective state organizations.

"7. We recommend that the Chairman of the Executive Committee, the Administrative Committee and the Committee on Cooperation and Enlistment be requested to invite the secretaries of the various state organizations to a conference on the whole question of the Southern Baptist Convention relations to the several state organizations, and the findings and recommendations of this conference be submitted to the Executive Committee at its meeting prior to the Fort Worth Convention."

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**BAY TREES**

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We confess that this is written just after being present in the House of the State Legislature during a fight on the prohibition question. We are not going now into the merits of that question, but just put down one impression made as we saw the "strut" of certain contenders for legalizing of liquor sales in Mississippi. They were a confident and self-assertive group of ruddy complexioned gentlemen who anticipated triumph of their measure.

We were sorry for them when we remembered what David said about the bay tree spreading himself, for we remembered the next verse which says, "But one passed by, and lo, he was not: yea I sought him but he could not be found. As for the transgressors, they shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of Jehovah: he is their stronghold in the time of trouble."

You will read the whole story in the thirty-seventh Psalm. This conflict between the forces of right and wrong is not new. It was old in David's day. And there will be plenty of good fighting for righteousness' sake when the next generation, and the next, have come on the stage.

These bay trees "shall soon be cut down like the grass, and wither as the green herb." So just bring your ax along, and you scythe, it will be well if you can whet them now and get ready for the cutting, both the tall timber and the grass. You may not understand everything you read in the book of Revelation, but there is one place that is not difficult of interpretation.

Read Rev. 14:18ff. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying Send forth thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And he cast them into the great wine press of the wrath of God.

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**BOOKS**

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"Bible Lessons for Teachers of Children" is a paper-bound book of 140 pages published by the Bible Institute Colportage Association, written by Mrs. F. Hamilton. This is Vol. IV and is on the Life of Christ in the four Gospels. It is simple and devout. While it is for teachers of children, it is not a children's book, but the result of genuine study. It contains suitable maps and sells for 50 cents.

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"Left Handed Folks" is a new volume from the Judson Press. The author is Dr. Wm. S. Abernethy, pastor of Calvary Baptist Church of Washington City. Dr. Abernethy has been president of the Northern Baptist Convention and is a very popular preacher. One can understand why when he reads this book, for while it is not exactly a book of sermons, it has the sermon value in every chapter. The style is delightful, and the reading is easy. It is the sort of book that brightens the path along which you go. Any preacher ought to be helped to improve his style by reading this book. Of course you do not look for strict adherence to orthodox conceptions of the Bible. For example on page 24 he intimates that Matthew in his Gospel did not quote Jesus correctly. The book however will make life more cheerful. The price is \$1.00.

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"The King's Own Honor Roll" is a book by Chas. J. Rolls, D.D., an Australian, published by Revell, price \$3.00. It is intended to give the unfolding of the character and glory of Jesus Christ by a study of the progressive revelation of Him in the Bible, culminating in the book of Revelation. It seems to us that too much territory is covered to permit of definiteness, unity and simplicity. It is a good book to study if you have plenty of time. The price is \$3.00.

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"America Self Contained" is by Samuel Crowther, published by Doubleday, Doran & Co. It is written to insist upon the necessity of the United States being made able to sustain itself economically without dependence on imports from other nations. There is a fine practical discussion of the tariff from the business point of view. But chiefly the independence of this country is made dependent on the development of the chemical industry. It is of general interest, but it makes its particular appeal to the statesman and the industrial chemist. The author's contentions are supported by his appeal to the dangerous conditions which this country faced during the world war.

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"Sermons for Every Day Living," is a new volume by Dr. Albert W. Beaven, President of Colgate Rochester Divinity School (Baptist), and President of the Federal Council of the Churches of Christ in America. There are ten sermons, on Achieving Life's Leadership, A New Year's Message, Positive Versus Negative Goodness, Christian Ideal and American Citizenship, The Christ of the Common Road, The Luminous Christ, Peril of a Crossless Life, Transformed Limitations, What Religion Does for a Man, and Youth and the Cynical Spirit. Thus it will be seen that they cover a good range for everyday living and treat of vital factors in life. Like many volumes of published sermons today they do not draw deep in exposition but they apply the truth to the common places of life.

—BR—

Brother Hugh Foster of Hernando in sending in a list of subscribers says, "The last issue of the paper is worth the \$1.00." That is the kind of man that gets them.

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**CENTRAL MISSISSIPPI PREACHERS' CONFERENCE**

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The Preachers of Central Mississippi have organized a Conference which will be held monthly, on Monday after the second Sunday. The next meeting will be in Utica at the invitation of Pastor Owen Williams, who is seconded by the women in the church. The first meeting was held at Raymond on Jan. 15th. This meeting was upon the invitation of Pastor R. L. Wallace who invited the preachers and arranged a program. The ladies of the church were most hospitable in providing dinner which was greatly enjoyed.

There were about twenty present, including two from Rankin, the others being from Hinds-Warren Association. It was thought best to include several counties adjacent to Jackson in the organization, and the hope was expressed that the preachers in these counties would join their brethren in making it a helpful conference. A program committee was appointed consisting of Drs. B. H. Lovelace, H. M. Kang and C. J. Olander.

The program of this first meeting prepared by Pastor Wallace was well carried out and greatly enjoyed. J. L. Boyd led a helpful devotional, reading part of the first chapter of John's Gospel. Mr. Mize of the Book Store led the singing. Dr. Lovelace discussed The Preacher in His Study; Dr. Morgan and Dr. Lowrey talked about The Preachers Prayer Life, and many joined in the open discussion. Pastor Williams conducted a good round-table on Pastoral Visiting. The editor led the Bible Study, taking the Sermon on the Mount. A large attendance is expected at the next meeting.

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**BAPTIST HOME PARAGRAPHS**

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This is the day of relief—relief for almost everyone who wants it, and certainly for everyone who needs it—except for orphan children. A short time ago Will Rogers stated that "A taxpayer can't kick on his money being spent if its on food." A taxpayer probably wouldn't kick on his money being spent on food on orphan children, but our so-called relief agencies absolutely refuse to let it be spent in this way. Even if our school is a public school we cannot get help from the CWA when it is in a bad state of repairs. Even if public funds are spent for "Surplus Commodities" and these are in such quantities that they cannot be given away, none of them go to an orphanage. Formerly when the Red Cross was giving out supplies, blankets, flour, etc., none of it could go to an orphanage yet the people who support the orphanage, or are supposed to support it, must be members of such organizations. We are told that our Home is a denominational institution; yet the children are entitled to an education at public expense. Also the "relief" given to a lot of children by agencies, Red Cross, etc., is that of applying and securing a home for the children in an orphanage. In other words probably three-fourths of the applications for admission come to us from relief agencies, Red Cross, etc.—and yet we are not entitled to relief because we are denominational.—We are certainly not denominational in our benefactions.

Kathryn Dilworth, Reporter.

—BR—

In Dr. Henderson's Booklet "Programs for the Monthly Meetings of the Baptist Brotherhood," beside the chapters which he has written, he has secured the assistance of men of fine experience in work among men; such as W. B. Harvey, C. W. Daniel, Geo. E. Hays, Fr. T. Walker, Courts Redford, J. A. Thackston and T. B. Ray. Dr. Henderson explains the origin and purpose of the Baptist Brotherhood, and then there are chapters, or programs, on Foreign Missions, The Tithe, Stewardship, Moses' Choice, Personal Evangelism, Christian School, Life of Peter, The Kingdom in our Program, Lessons from Nehemiah, Roumania, and the Joy of Salvation. Write to Dr. J. T. Henderson at Knoxville, Tenn.

**"AMERICA'S BANKRUPT CHURCHES"**  
From Current History

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The article entitled "America's Bankrupt Churches," by the Rev. Charles J. Dutton, published in the October issue of Current History, has brought forth several communications taking exception to the view presented in that article. From among them we have selected the following for publication, though the writer, Mr. Arnaud C. Marts of New York City, wishes it made clear that "it is not intended, in any sense, as a reply to" Mr. Dutton's article, "but as a view of the same situation from a different perspective."

Our generation has grown accustomed to hearing the churches of America spoken of as weak, helpless and virtually bankrupt. Many speak of the churches thus, and few challenge the description. But one who takes the trouble to look into the plain mathematics of the condition of our churches finds that, as a whole, they have come through the four depression years more nearly solvent than most of our secular enterprises. They have suffered severe losses of income, to be sure, and many of them are feeling the sharp pinch of new circumstances, but—are not we all? Relatively, the churches have made an enviable record of survival.

The people of the churches, for instance, have not cut down their contributions to the churches in ratio to the decrease in their own incomes during the past four years. The national income of all people shrank 54 per cent from 1929 to 1932, a drop from \$85,000,000,000 to \$40,000,000,000. But they deflated their giving to the churches only 40 per cent in this period, the total contribution to churches dropping from \$850,000,000 in 1929 to \$510,000,000 in 1932. The deflation of contributions to churches was far more orderly also than the deflation of certain other interests. We find from Robert R. Doane's new volume Measurements of Wealth, Income and Consuming Power of the People of the United States, that they deflated their expenditures for personal comforts and luxuries from \$9,972,000,000 in 1929 to \$3,841,000,000 in 1932, a drop of 61 per cent; and they decreased their expenditures for recreation from \$4,987,000,000 in 1929 to \$1,637,000,000 in 1932, a drop of 72 per cent. An institution which continued to receive this relatively high measure of support from the masses of the people during the past four difficult years cannot be entirely bankrupt, either in spiritual or material resources.

We hear of this or that price or factor which has sunk back to pre-war levels. But contributions to our churches have not done so by any means. In 1916, total contributions to all churches of the nation were \$329,000,000, an amount nearly \$200,000,000 less than contributions in 1932, though the national income in 1916 was \$5,000,000,000 more than the national income in 1932.

During the last four years our numerous types of social organizations have experienced distressing losses in membership. Golf clubs, patriotic societies, social groups, and certain of the fraternal clubs have found it extremely difficult to hold a substantial number of their members. Many of these clubs have suffered a shrinkage in membership of 40 per cent. Yet our Protestant churches have added 1,250,000 members, net, to their rolls in this four-year period. An institution which can quietly increase its output and enlarge its service so enormously in a period of general retrenchment cannot be utterly bankrupt.

Solvency is determined in part by an appraisal of the relative values of assets and liabilities. Such an appraisal gives the churches as a whole a very high rating. The total value of the 206,000 church edifices in the latter part of the Nineteen Twenties was \$8,800,000,000. The indebtedness on this composite valuation was only 11.3 per cent. Yet at the same time the total debt of the composite valuation of the nation's industrial business, real estate and agricultural

assets was estimated at over 50 per cent. To be sure there are churches here and there, too many of them, which are loaded with enormous debt burdens, but they are exceptions. And they are in trouble because they are exceptions. They built new edifices in the Nineteen Twenties, on borrowed money, a procedure which they learned from the secular world. These churches are in distress now, unable to pay the interest or retire the principal of their excessive indebtedness. But such churches are in the vast minority. Information available in reference to three of the largest Protestant denominations, with a total of 42,000 churches, indicate that only 11,000 of them have any capital debt at all, and that less than 100 of these are overburdened with debt in critical degree.

The past four years have witnessed the fall of many of our enterprises. One of six of the banks of the nation was closed before the moratorium; one of twenty-two businesses went into receivership, and one of fifty taxing units defaulted on its bonds. But few churches have gone down in the holocaust, only one in 2,344, to be precise. Their foundations have been simple and plain, but evidently sound.

—BR—

You know this thing of kidnaping rich brewers is getting interesting. The kidnapers ought to be imprisoned for life, but the brewers are just as guilty of robbing as are the kidnapers. They rob the poor of bread and clothes and of comfort in this world and a chance for happiness in the next. These same poor people who have been robbed will probably feel like a well known ex-confederate officer who was in a Yankee prison near Chicago during the civil war. When a few years later, in 1870, he heard that Chicago had been burned he remarked that he was bearing it with a great deal of resignation.

The Texas Convention Board has elected F. V. McFatridge recently to work among country churches, aiding them in the development of a full-rounded church program. There are said to be 2,400 country churches in Texas, practically five-sixths of the total. It is said that he will for the first year work with only about half a dozen churches. This means that it will not be a touch and go plan, but he will stay long enough to see whether his work is effective, and that is better than reporting how many churches he visited and how many miles he traveled. We do not know whether this is the best plan or not, but of one thing we are sure that something needs to be done to swing our country churches into line with a great missionary and evangelistic program. The country church is our strength or weakness, according to whether it is developed or lies stagnant.

—BR—

**SURELY YOU ARE INTERESTED**

—o—

It was Victor Hugo who said in Les Misérables, "The wretchedness of a child interests a mother, the wretchedness of a youth interests an old man, but the wretchedness of an old man interests nobody." The Relief and Annuity Board is slow to believe that the wretchedness of our old ministers interests nobody; yet it is quite apparent that those who are interested are not sufficiently interested.

This Board is doing its utmost to arouse the consciences of Southern Baptists in behalf of these aged veterans. It distributes every dollar and every penny given by the churches without the deduction of a cent for expenses of administration. It can do but little because the contributions are so small. The need was never greater and many hundreds of worthy beneficiaries are paid sums that are pitifully small, while scores of applications are held on the waiting list. Surely this situation should arouse interest. The remedy is to be found in a thorough-going Every Member Canvass in every Church.

**THE RELIEF AND ANNUITY BOARD of the SOUTHERN BAPTIST CONVENTION**

Thomas J. Watts, Executive Secretary  
Dallas, Texas

# Mississippi Woman's Missionary Union

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We want to make special mention of one church (and the only one I know in the State) where every woman member made an offering to Week of Prayer in December. This included active and inactive, some who were at home ill, and some who had recently moved away and had not taken their membership with them. This church is Parkway Baptist Church, Jackson.

The President of this society, who is also the pastor's wife, Mrs. J. P. Harrington, set this goal and worked toward it. It was not all accomplished in one day, but when the task was completed, all rejoiced. The amount was almost twice as much as they had ever given to the Lottie Moon Offering. We rejoice with them and hope their organizations will go and do likewise.

—o—

### The Institutes in District Three

My Dear Miss Traylor:

May I write a word of thanks to you and Miss Robinson for your time and talent, and for the things accomplished in the three SCHOOLS in District Three this past week, and the resume of my findings?

My first word is about the ATTENDANCE. We realize that we cannot get the plans, methods and aims of the work over to our women unless we can get them to attend the meetings. Getting them to attend the District Institutes is no longer a problem, we have all learned that this is a day worthwhile and 'tis a lost opportunity if we fail to be there.

The day at Winona, for Montgomery, Carroll and Grenada Counties, set a good pace, with 66 in attendance, 7 churches represented and the Winona and Grenada pastors. Montgomery County led with 21; Carroll with their Superintendent were there three churches strong and 11 women. The Grenada president had all her local officers with her but two!

The following day at Coffeeville we had 84 present, 11 churches represented and four pastors. The hostess county led in attendance with 20, six churches and two pastors. Lafayette followed with 19 and pastor, and Oxford had all local officers present. Calhoun County had 9 present and one pastor and Tallahatchie was there with 9.

The meeting at Coldwater though carried the banner in attendance, with 126 by actual count, TWELVE churches and SEVEN pastors!! Again the hostess county led, with 45. Senatobia almost had her entire local W.M.S. present. Panola claimed 26 and two pastors; Desoto 21 and 2 pastors, and Marshall 13 and the Holly Springs pastor.

This compiled means EVERY ONE of the ELEVEN counties represented, only two superintendents absent (because of sickness) and around THREE HUNDRED women present; THIRTY churches and THIRTEEN "District Three Pastors" in the meetings and they stayed all day.

I've said so much about attendance will have to briefly mention the INTEREST and accomplishments.

This is the third year with the All Day Schools and the interest has grown as unmistakably as the attendance has climbed. The various discussions led by local women were most interesting and instructive; the questions and exchange of methods and ideas, brought out by these discussions were certainly worthwhile.

As our women learn better their duties and responsibilities—as well as privileges, in this part of the Master's work, the work will move

of service in promoting the work of His Kingdom.

—Mrs. Ned Rice.

## OUR LITERATURE

### A Talk Before the District W.M.U. Meeting at Coffeeville, Miss., January 12, 1934.

A wise man of old, inspired by God's Holy Spirit, has said that if we give instruction to the wise he will be yet wiser. (Proverbs 9:9). Assuming that all of us are wise, there yet remaineth much for us to learn, and, being wise, we will welcome instruction so that we may be yet wiser.

We find that our Baptist literature is a helpful source of instruction. Carefully prepared by people who are wise, there is much helpful material in our Baptist periodicals, material which will give us information about all of the work of God through Baptist agencies around the world.

Let us call to mind some of these periodicals, and the good things to be found in them:

First comes our own Baptist Record. By order of our Mississippi Baptist State Convention Board, this paper has been restored to its former size of sixteen pages. To say nothing of the many other good things to be found in this paper, we mention particularly the page devoted to our W. M. U. work. Through this page our efficient secretaries have their only opportunity of bringing a communication every week to our Baptist sisterhood in Mississippi. The new price for this weekly paper is \$1.50. However, if 50 per cent of the families in any church subscribe for the Record, they will get the paper at the rate of \$1.00.

Our Southern Baptist Convention publication, Home and Foreign Fields, is a 36 page illustrated monthly magazine. Edited by Dr. John L. Hill, and published by our Sunday School Board, it is one of the most helpful and attractive missionary magazines published by any denomination. It contains interesting personal data about our missionaries, and enlightening material about the fields and methods of work. The subscription price is \$1.00 a year.

Royal Service is our very own southwide W. M. U. monthly magazine. Containing 36 pages filled full of Charts; program material for the W. M. S.; the Business Woman's Circle, and the College Y. W. A.; the monthly Calendar of Prayer; Bible Study and Family Altar Material; and Current Missionary Events; this, the most helpful periodical for our W. M. S. work comes to us for the remarkably low price of 50 cents.

The Window of Y. W. A. is a monthly magazine which has program material for the Y. W. A.'s, together with missionary stories and general missionary information. The price is \$1.00 a year. World Comrades is another monthly magazine published by our Southwide W. M. U., and is for the G. A.'s, R. A.'s, and Sunbeam Bands. The price of this is \$1.00 a year.

"When this . . . hath been read among you, cause that it be read also." (Colossians 4:16). This exhortation is well used by our Year Book editors concerning all of this literature. We should not be content with just two or three subscribers in each society, but should really work toward securing many regular subscribers and readers for each of these periodicals. The business of giving instruction through our literature should receive careful consideration by all of our organizations. It is not a question of getting subscriptions to a magazine. It is a

(Continued on page 5)

## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

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## East Mississippi Department

By R. L. BRELAND

### Northeastern Bible Institute

Last week the writer spent three very pleasant and profitable days with the brethren and sisters at the Bible Institute at Ecru, Miss. This institute has been going almost continuously for more than a quarter of a century. It was said that this was one of the best ever. Dr. J. Frank Norris, of Ft. Worth, who was billed to lecture, was hindered by sickness in his family, so he sent Dr. Louis Entzminger, of San Antonio, Texas. He made a splendid substitute. He lectured on Genesis 1 to 9, giving his interpretation of this wonderful and fundamental part of the Bible with typical teaching. On these chapters all the Bible that follows is founded. Every doctrine in the whole Bible is based on, and comes out from them. So his lectures were helpful and inspiring.

The local ministers studied Acts 1 to 9. Their method is to study the Bible verse by verse, giving an interpretation which is subject to criticism and discussion by all present. Sometimes some lively discussions come out of these interpretations. It is a fine way to study the Bible. Rev. O. M. Overton, of Fulton, was chairman, Rev. H. G. West, of Ecru, was local pastor and assistant chairman. The citizens of the town threw open their doors and took care of all who attended well and freely. These must be a loyal set of Baptists at Ecru. The writer and W. H. Ballard, of Coffeeville, were in the fine home of Mr. and Mrs. H. E. Ivie and children. We had a good time.

It was voted to have the Institute there again next year at this same time. A committee was appointed composed of the pastor, Bro. West, and three other brethren to arrange program for next year. While this is called the Northeastern Bible Institute, all who will come will be welcome and given part on the pro-

gram. If you want to enjoy the fellowship of a band of splendid brethren and at the same time feast on the food that comes down from heaven, the Word of God, come and be with these next year.

Our North-Central Assembly was very well represented this time. I noticed brethren W. L. Bridges, J. W. Hicks, J. M. Spikes, E. R. Henderson, J. F. Hartley and the Doolittle family present and perhaps more. Rev. J. A. Rodgers, of Amory, is one of the "rocks" of this section, and Rev. Chas. Nelson, of Red Bay, Ala., is the question asker and ready to straighten out any who get off the track. They are good to have in such meetings. We look forward to January, 1935.

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Rev. J. A. Rogers, of Amory, is kept busy teaching Bible schools in churches. If you want the Bible taught to your people by a man who knows the gospel as it is written and can tell it in an understanding way, ask him down for a week. He will be glad to come.

Dr. E. B. Hatcher, Bible Teacher at Blue Mountain College, gave a marvelous introduction to the book of Acts. His soul is afire with the Bible and its study. I would like to see this paper in print.

Bro. Fountain Potts, age 83, attended the Institute. He was infirm, but by being assisted he stood and sang, "Did Christ O'er Sinners Weep," in the old-time way which was effective. Only three were there his age and he said, "I feel lonely; so few who are my age and who understand the old times." He still loves the Lord.

Rev. C. C. Weaver, of Noxapater, was in attendance. He gave us some splendid ideas to think about. He shows that he has been studying the Bible.

It was with regret that I read of the serious illness of Dr. W. D. Powell. He has done a great work for the Lord, and may he be permitted to continue.

Mrs. Evelyn Robinson, the daughter of Mr. and Mrs. H. G. West, of Ecru, was taken suddenly and seriously ill during the meeting of the Institute and it was necessary for her to be operated upon for appendicitis. She was reported as doing well when we left.

Rev. J. P. Kirkland, of New Albany, and Rev. A. L. Goodrich, of Pontotoc, among many others, were leading spirits in the work of the Institute. Dr. H. R. Holcomb, of Tupelo, was prevented from coming. We missed him as he is one of the strong men of that section.

—BR—  
FROM FAR ARIZONA

—o—

Some one gave me a copy of the Baptist Record, and after seeing an article from my old home town, I decided to write a letter from Arizona to let you see how far one of Philadelphia's Baptists has wandered since she joined in 1907. I've wandered 'tis true, but am still a Southern Baptist. We have both Southern and Northern Baptists here and most all other denominations under the sun. This letter in the Record brought many memories. Some sad—some sweet—of long ago. My father helped build the

court house that was torn down for the present structure. But he and my mother rest now south of town in the old grave yard and we are following them one by one to our last resting places. The last to go was George Thaggard who fell dead in Phoenix a year ago. Now I am the only one left out here—all the rest of my brothers and sisters are back there in the old home state. So it was but natural that seeing Philadelphia and Neshoba County in the paper would prompt me to write. My husband and I take a part in the little Baptist Mission in our district; he being the Sunday school superintendent and I have the Card Class. We use the Bible instead of literature in Sunday school and B.Y.P.U. work except my class, they are too small to grasp the Bible language. I think the new year resolution for us should be "Christians first and Baptists next." We need more good humble, good samaritan Christians and fewer of the infallible, Sunday and tobacco salesman type Christians.

Mrs. W. F. Ross,

Rt. 9, Box 305, Phenix, Ariz.

—BR—

### NOTES FROM CLINTON'S MISSION BAND OF MISSISSIPPI COLLEGE MINISTERIAL ASSOCIATION

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Not having any regular church work I go, almost every Sunday, with the Mission Band. On the seventh I was assigned to the white ladies ward of the Charity Hospital, there were eleven patients ranging in age from seventeen to seventy. Ten of these were Christians but were anxious that the word of God be read to them or requested prayer and some both. One of them had a very perplexing problem which I did my best to set her right on. One of the patients was not a Christian, I told her about Jesus.

On the fourteenth I again visited the Hospital with the Mission Band, but this time I was assigned to the white men's ward, there I also found Christians who were hungering for the Word of God. I dropped into the ladies' ward for just a minute and the young lady who was not a Christian told me that my words to her the previous Sunday had left her very disturbed over her condition and expressed a desire to know more about Jesus. Every one expressed a desire for something to read. Tracts or any other good wholesome reading material would be appreciated. If you have anything of this kind to offer just send it to Rev. John Cook, Clinton, Miss., and it will be distributed.

—Oliver C. Chance.

—BR—  
LOOK WHO'S HERE

—o—

The First Baptist Church of Madison, Ind., Hendon M. Harris, pastor, has had about 170 additions in a little over two years. The Sunday school has increased steadily each year. There were 444 present last Sunday and 637 present on Rally Day. Two of our adult classes have divided into two teams each and are conducting a contest within the classes. This has produced

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good results. A large number of our membership are reading the New Testament through by Easter.

Indiana Baptists celebrated their Centennial Year in 1933 by making a drive for 10,000 members. Over 11,000 were received. Now there has been inaugurated a Three Year Conquest Program by which it is planned to win 25,000 in three years. A thorough organization is being worked out. The evangelistic spirit in this state is unexcelled. Three states in the Northern Convention are copying the Indiana organization of last year.

—Hendon M. Harris.

### RESOLUTIONS CONCERNING DR. T. B. RAY

—o—

The Relief and Annuity Board in its annual session on January 17, learned with deep sorrow of the home-going of the beloved Secretary Emeritus of the Foreign Mission Board, Dr. T. B. Ray.

Dr. Ray only recently ceased his activities as Assistant Secretary of the Foreign Mission Board, but was busy completing a book on Foreign Missions at the time of his death.

The Relief and Annuity Board recalls that Dr. Ray was a member of the commission appointed in 1916 looking toward the creation of the Relief and Annuity Board, and his labors on that commission were most valuable. His interest in the work of the Relief and Annuity Board was profound. His home-going is a distinct loss to Southern Baptists and to the Foreign Mission Board for, as has been said of him, he knew more about the work of Southern Baptist Foreign Missions than any other living man.

THEREFORE, BE IT RESOLVED,

FIRST: That the Relief and Annuity Board sorrows with Southern Baptists, and especially with our sister Board, and also with the family of Dr. Ray.

SECOND: That a copy of these resolutions be sent to his family and to the denominational press.

(Signed):

Chas. S. Pierce,  
Chairman,  
H. W. O. Millington,  
John A. Huff.

666

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## Sunday School Lesson

W. A. Sullivan

January 28, 1934  
Standards of the Kingdom of Heaven

Matthew 5:1-48

Nothing was ever said or written about the "Sermon on the Mount" worthy of it, or comparable with it. It does not need explaining. Analysis weakens its force. Exegesis and comment mar its beauty. The best way to approach it is to take one's place at the feet of Jesus with an open mind, a surrendered will, and a trustful heart. However our "lesson text" for today is taken from it. One is therefore expected to offer some analysis and comment.

Some one has suggested that the Sermon on the Mount is the inaugural address of the Kingdom of Heaven by Jesus Christ the King; that it sets forth the standards of the kingdom of heaven; that it presents Christ's philosophy of life; that it outlines the way of living in the kingdom of heaven, etc. Taking the fifth chapter of Matthew, let us look for some of the Standards of the Kingdom of Heaven.

**1. The Standard of the Summum Bonum** (Matt. 5:3-12). The teachers of the world have had much to say about character, culture, and happiness. Aristotle, Plato, Zeno, Marcus Aurelius along with many others before Jesus came had sought "the highest good." We still hear about Roman character and Greek culture. Yet when Jesus came to say "The kingdom of heaven is at hand," He found a world characterized by self-seeking, lack of sympathy, arrogance, greed, cruelty, pagan philosophy, hate, injustice, suffering. Over against these things He set as mark of the true blessedness and the kingdom of heaven: self-surrender, sympathy, humility, thirst for goodness, mercifulness, purity of heart, promotion of peace, and sacrificial suffering for righteousness sake. These things actualized in the lives of the disciples of Christ constitute the highest achievement of culture, and render the life blessed indeed.

**2. The Standard of Function** (Matt. 5:13-16). What is the highest function of the Christian in the world? What is he here for? That question is answered once for all by the words of Jesus: "Ye are the salt of the earth \* \* \* Ye are the light of the world." How insipid and dark the world would be if every Christian influence were taken out of it. It is trite to say, yet true indeed, that the enlightened, progressive nations of the earth are those in which the gospel of Christ has been preached. Hence the importance that the salt retain its flavor, and that the light be kept trimmed and burning. "Let your light so shine that men may see your good works and glorify your father who is in heaven."

**3. The Standard of Obedience**

(Matt. 5:17-20). Jesus exemplified in His own life and death the ideal of obedience in the kingdom of heaven. He fulfilled the law, and honored it, by obeying it in every detail even unto death. Doing and teaching go hand in hand in the kingdom of heaven. Jesus insists that doing precedes teaching (Matt. 5:19). The Pharisees taught the things of the law, but they lost sight of the fundamental necessity of obedience. Jesus emphatically said: "Unless your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

**4. The Standard of Personal Relationships** (Matt. 5:21-47). Nearly every relationship of the life of the world into which Jesus came was regulated by tradition: "Ye have heard that it hath been said by them of old time." Although he said that heaven and earth must sooner pass away than one jot or tittle of the law should fail, he set himself against the traditions that had accumulated around the law. He would have men forever understand that the quality of every deed is determined by the motive back of it. Indeed murder is but the expression of anger in the heart. The act of adultery is but a symptom of lust in the mind. Everything that hinders or offends must be put away without delay. Strong language and profane epithets have no place in the vocabulary of the kingdom of heaven and must not be indulged. Hate must give place to love even with respect to an enemy which one might have. The spirit and practice of retaliation is foreign to the kingdom of heaven. Even God himself does not retaliate. "He causes His sun to rise on evil men and on good, and sendeth rain on the righteous and the unrighteous." He returns good for evil.

This passage has been toned down by many expositors. Some have said that it is not practical. Others have ever tried to explain it away. Let such remember that Jesus said that even though heaven and earth pass away His word shall not. These are the words of Jesus. He proved that they are practical by practicing them. He meant what He said. Individuals and nations will never find the real lasting solution to the problems of life until they take Jesus at His word. He who does so is in the way of becoming perfect "even as your Heavenly Father is perfect."

—BR—

### THE SERMON OF THE MOUNT An Analysis

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Recently at a meeting of the pastors and other preachers in Hinds-Warren Association, the editor was asked to lead a half-hour of Bible study. For two reasons he selected the Sermon on the Mount; first, preachers are interested in sermons, and second this passage of scripture comes in our Sunday school lesson. By request the outline of that study is furnished for any who may be interested.

The sermon has a definite theme and a definite outline. The theme is The Kingdom of God and His

Righteousness, found in Mt. 6:33, "But seek ye first His Kingdom and His righteousness; and all these things shall be added unto you." Not only in the Sermon on the Mount but throughout his gospel Matthew has much to say of His Kingdom, and it would not be amiss to say this is the subject of the whole Bible. Righteousness (His righteousness) is the end sought in the Kingdom of God, and they are practically identical.

And now as to the outline of the sermon; note the following six divisions:

I. The sort of people in the Kingdom and the character of its righteousness 5:1-12. This includes what are called the Beatitudes. Note that the first and the last of these say, "Theirs is the Kingdom of Heaven." They include 1. Poor in spirit, 2. Them that mourn, 3. The meek, 4. Those who hunger for righteousness, 5. The merciful, 6. The pure in heart, 7. The peacemakers, 8. The persecuted. It is clear that "righteousness" covers a wide range, not simply honestly and justice but merely, etc., as well.

II. 5:13-16. The second division speaks of the responsible position of those in the Kingdom, as 1. The salt of the earth, to save it, 2. The light of the world to enlighten or guide it.

III. The High Standard of Righteousness in the Kingdom, 5:17-48.

It must be beyond that of the Pharisees, and superior to the law of Moses. It nowhere contradicts the law of Moses, but surpasses it and perfects it. The principles of the Mosaic law are permanent and indestructible.

Comparison with the law shown by these examples:

1. Murder, vs. 21. The old law dealt with the outward act, the Kingdom of God deals with the inward man. The latter condemns anger, which is the motive to murder; it condemns angry and contemptuous expressions in words like, Raca, or Fool. The gospel requirement makes it impossible to offer any acceptable service to God as long as there is bitterness in the heart. Leave your gift at the altar; be reconciled to thy brother.

2. Adultery, vs. 27. The law dealt with the act, the righteousness of the kingdom of God condemns the evil thought, and requires the most heroic treatment to rid man of the sin, even to cutting off the hand or plucking out the eye.

3. Perjury, vs. 33. The law of Moses forbade perjury, the Kingdom of God makes it unnecessary to take an oath at all.

4. Retaliation, vs. 38. Moses' law sought to limit retaliation to exact justice, an eye for an eye, etc. But the righteousness of the kingdom forbids any personal retaliation for evil, and exhorts to kindness to enemies.

IV. The Motive as Well as the Act must be right, chapter 6.

(a) The motive in individual acts of righteousness must be to please God, and not to please men. 6:1-18.

1. This is true in alms-giving, 6:2-4.

2. It is true in Prayer, 6:5-15.

3. It is true in Fasting.

(b) Not only in the individual act, but in the controlling principle of life, the motive must be personal devotion to God, and not worldly gain or personal comfort. 6:19-34.

1. We must not make it our business to lay up treasure on earth, but treasure in heaven. Earthly good is disappointing. The having the heart on earthly goods prevents the light in our souls. It is impossible to go in both directions, serve God and mammon. It is useless. It is unnecessary. God knows what we need. Look at the lilies, and the birds. We must be different from the Gentiles, from the world.

V. Righteousness is right attitude toward others, 7:1-6.

1. Not censorious, for it will come back to us in like kind. It is foolish and hypocritical to deal severely with others and charitably with ourselves. See the mote and the beam, 7:1-5.

2. Charity toward others does not make us unmindful of their wrongdoing or blind in dealing with them, 7:6.

VI. How Righteousness is maintained, 7:7-23.

1. By Prayer, vss. 7-12.

There is help a plenty with God and it is freely and joyfully given. Ask, seek, knock. He is our Father, and knows better and does better than we in dealing with our children.

2. By Watchfulness, vss. 13-22.

(a) Be sure you are in the right road. The narrow and not the wide road. It may not be easy, but it is right and best, vss. 13-14.

(b) Don't be misled by false prophets. It ought to be easy to detect the true from the false by their fruits.

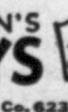
Conclusion: This sermon like all sermons was intended not simply to be heard but to be done, 7:24-27. And this is illustrated by building on sand or building on a rock. And the people went away astonished and talking about the sermon.

—BR—

A miserly man by mistake put in the collection a five dollar gold piece instead of the penny he intended. The next morning he rushed to the church treasurer to recover his gold piece, but the treasurer had deposited the collection in the bank and said he could not possibly refund anything. "Well," said the miser, "the Lord will give me credit for it." "No," said the treasurer, "the Lord will only give you credit for the penny you intended to give." —Ex.

## 7 Reasons Why Capudine is Best For Aches and Pains

1. A well balanced prescription.
  2. Liquid—already dissolved.
  3. Therefore quicker acting.
  4. Non-narcotic—Non-habit forming.
  5. Agreeable to the taste.
  6. Speedy elimination from system.
  7. Easy on the stomach.
- Take Capudine for headaches, periodic pains, muscular aches and pains—10c-30c-60c bottles.

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## TOO MUCH—TOO LITTLE

Too much fear of man,  
Too little fear of God.  
Too much love of the world,  
Too little love of God.  
Too much personal pride,  
Too little real humility.  
Too much love of self,  
Too little love of others.  
Too much selfishness,  
Too little sacrifice.  
Too much applause of men,  
Too little glory given to God.  
Too much boasting and boasting,  
Too little sense of unworthiness.  
Too much trust in human wisdom,  
Too little faith in God's wisdom.  
Too much trust in numbers,  
Too little dependence upon God.  
Too much human manipulation,  
Too little Holy Spirit "conviction  
of sin."  
Too much reading of human literature,  
Too little careful study of the Bible.  
Too much "saying prayers."  
Too little thanksgiving to God.  
Too much levity in public worship,  
Too little reverential worship of God.  
Too many varied programs,  
Too little "growth in grace."  
Too much entertainment,  
Too little instruction.  
Too much feasting,  
Too little fasting.  
Too many supper rooms,  
Too few "upper rooms."  
Too much use of man's methods,  
Too little use of God's methods.  
Too much fault-finding,  
Too little self-examination.  
Too much trust in human effort,  
Too little faith in the "power of God."  
Too many "weeks of public prayer"  
Too little daily secret prayer.  
Too much form, or ritualism,  
Too little humble worship of God.  
Too many unregenerate church members,  
Too few "born again" children of God.  
Too much "special music," by the choir,  
Too little "songs of praise," by congregation.  
Too many solos and other furbelows,  
Too little "joyful noise," by "children of God."  
Too many self-appointed Revivalists,  
Too few church-appointed Evangelists.  
Too many men-pleasing preachers,  
Too few bold preachers of Bible truth.  
Too much changing of pastors,  
Too few long-continued pastorates.  
Too many Misters, Doctors and Reverends,  
Too few Brothers, or Brethren,  
Matt. 23:8.  
Too many churches—so-called,  
Too few New Testament (Baptist) Churches.  
Too much credit business,  
Too little cash business.  
"These things" are "some things" that cause indifference, weakness and inefficiency of New Testament (Baptist) Churches.

Respectfully submitted,  
C. M. Sherrouse (Layman)  
Biloxi, Miss.

Confederate veteran, aged 88 years. Witness for Jesus, the Son of God, 73 years.

## A PERSONAL APPEAL

—o—

To the members of the Senate and House of Representatives of the Mississippi Legislature, Jackson, Miss.

Gentlemen:

I am writing you in regard to the pending Prohibition Bill now before you for your earnest patriotic consideration. In behalf of the Mississippi Central Committee for Prohibition and the State W.C.T.U., I have delivered about forty addresses on Good Citizenship and Law Observance to enthusiastic audiences. I closed each address with two propositions:

First; "Would you like to see the 18th amendment repealed or so modified that beer, wine and hard drinks be legalized? If so please raise your hands," and only two men have responded. Second; "How many of you deep down in your hearts say, 'God forbid that such a day and condition shall ever come, and God being my helper I pledge myself to do all in my power against alcoholic beverages and whatever name or content, and that I will use my influence against the repeal or modification of the 18th amendment for the legalizing the manufacture and sale of intoxicating liquors? Please stand," and the audiences have risen in a body.

The clock is striking the crucial hour when all true citizens must stand foursquare for God, the church and home. "Who will rise up for me against the evil doers? Or who will stand up for me against the workers of iniquity?" Ps. 94:16. I appeal to you, my fellow citizens, in behalf of these forty audiences, in behalf of our beloved state, one of the first to pass state prohibition law and the first to ratify the 18th amendment; and in behalf of our children, our schools, our churches and our God, that you cast your vote, your voice, and your influence against the repeal or modification of our present prohibition laws. The revenue propaganda is very popular, catchy and appealing, but what is a revenue of dollars when compared with broken faith; broken lives; broken homes; broken hearts; and the sorrow that legalized intoxicating drink would bring upon us!!

Before casting your vote for "repeal" or "modification," I suggest that you ask yourself this question, "Am I willing to sell my boy for a paltry revenue to pay state debts? If not can I afford to sell my neighbor's boy?"

Trusting you will receive this letter in good faith, and that you will help retain our present prohibition laws intact, I remain,

Your friend and co-worker,  
G. W. Riley,  
Clinton, Miss.

—BR—  
RESOLUTIONS

—o—

In appreciation of the life and work of Miss Gertie Omara, the Calvary W.M.U. of Silver Creek, passed the following resolutions:

Whereas, God in His infinite wisdom and goodness has called one greatly beloved co-worker, Miss Gertie Omara, into that eternal and more abundant life and,

## For Extra-Fast Relief

Demand And Get

**GENUINE  
BAYER  
ASPIRIN**



does not harm the heart. So if you want QUICK and SAFE relief see that you get the real Bayer article. Always look for the Bayer cross on every tablet as illustrated, above, and for the words

**NRA**  
**GENUINE BAYER**  
  
**ASPIRIN**

on every bottle or package.

**GENUINE BAYER ASPIRIN DOES NOT HARM THE HEART**

Whereas, in her passing our W. M. U. has lost a most consecrated, efficient and faithful worker, whose loving hands and heart were always busy serving the Lord, whom she loved so well, and a shadow of gloom has been cast upon each member,

Therefore Be it Resolved, that we herein express our sorrow in losing her whose keen intelligence, charming personality, and beauty of character was an inspiration to all who knew her.

Also, that we emulate the example of her lofty ideals and ever strive to maintain in our W. M. U. the high standard of excellence and harmonious cooperation for which our loved one was so zealous.

That a copy of these resolutions be sent to her family, one to the Baptist Record for publication, and one spread upon the minutes of our organization.

Resolutions Committee,

Mrs. B. S. Waller,  
Mrs. H. W. Longino,  
Mrs. F. M. Britt.

—BR—

**BUNKER HILL LAYMEN DOING GREAT WORK**

—o—

In an effort to better acquaint the laymen with missions and church activities in general, the local church, with its pastor directing, organized their laymen last July into one of the best church auxiliaries in this section.

At the initial meeting L. B. Thompson was chosen president. After the expiration of his term of office, W. D. Robbins took up the work as presiding officer. Now Prof. J. A. Johnston is serving in that capacity. All these men have served well in making the organization a real livewire department of the church activities.

From time to time excellent programs have been rendered—speak-

ing and music being outstanding features of the entertainment. Some of the very outstanding leaders of the denomination have addressed the organization from time to time on interesting phases of the Christian cause that would especially interest men. President W. E. Holcomb, of Mississippi Woman's College, addressed the laymen once; Prof. Barefoot, of S.T.C., made a talk on another occasion, and Prof. Frank Welch, of M.I.T.S., Columbia, also has talked to the men. The laymen are especially indebted to the Columbia quartet—composed of Messrs. Sebe Dale, R. H. Dale, S. E. Lawrence, and Luke Riley—for some very fine music. Our next speaker will be Dr. D. M. Nelson, President of Mississippi College, and a great and very helpful speech is anticipated.

Much of the work of the laymen is due to the tireless energy and great interest of Rev. D. W. Nix, pastor of the Bunker Hill church. He puts forth his every effort to line the men up under this special organization, hoping that great good will be the result, and all indications point in that direction.

—Kirby Tyrone, Reporter.

—BR—  
When Farmer Wheatley saw an ad in the paper: "For \$5 we will tell you how to cure your horse of slobbering," he sent in the money. A few days later he received the information:

"Teach him to spit."

**Backache, Nervous**

Mrs. Maggie M. Shaw of 911 Augusta St., Mobile, Ala., said: "I had very little strength, my nerves were bad, I could not sleep and had severe pains in my back. I took Dr. Pierce's Favorite Prescription and soon felt stronger and it was not long until I was enjoying real health again." All druggists.

New size, tablets 50c, liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Going "down town" in Clinton the other day I saw an unusual sight. A tall, bronzed-looking man, middle-aged, perhaps, was driving a little closed chariot, one might call it a truck, all covered with advertising pictures of cities and foreign countries. It was not a car, but ran on wheels, and had two little stout ponies, one white and one brown, drawing it. He said the brown pony had pulled it, alone, over more than 35,000 miles, and then he had brought the white one, to divide the weight, which was over 900 pounds. They had been all over this country and to Europe and Africa (he said.) When he went off the two little horses, not very swift about moving off, he walked briskly by the side of the little vehicle, saying that he always walked, and that they were on the way now to California, and would be back through here next December! Well, maybe so. It must be an interesting life; I suppose he gives a little show sometimes for his expenses, but we want our lives to be worth more than just our expenses, we want to be worth something to the world, don't we? Inside his conveyance he had papers and pictures and souvenirs from various places, and he probably slept in there, too. What did it come to, as a way to spend one's life?

Now, to business. Our bank in Clinton opened a week or two ago, and I found in there some money that was put in there before the bank closed, nine months ago, \$11.43 for the Orphanage, and \$8.23 for the B.B.I. work. So, I have sent to the Orphanage \$17.50, and to the Baptist Bible Institute, for the use of brother Theodore Cormier, young French religious worker among the French people of Louisiana, \$12.00. He is our representative down there, he works for us instead of us, and I am glad we can send him as much as this for the first month. Don't forget to write me how you like the idea of our having him as our missionary. Of course, you will read Dr. Hamilton's good letter on this page. Won't it be fine if Bro. Cormier will write us some of his own experiences in southern Louisiana?

Much love from  
Mrs. Lipsey.

Bible Story No. 3: January 25th  
John Baptizes Jesus; Luke 3:15-22.

Though John and Jesus were cousins, I don't know whether they had, up to Jesus' baptism, been with each other. But John knew something about Jesus that others didn't know. God Himself had told him that the one on whom he should see the Spirit descending, and remaining on Him, He was the one that baptized with the Holy Ghost, and John knew that this was the Son of God. (John 1:33). Perhaps it was at the close of a long day that Jesus walking from Nazareth to the River Jordan, sixty miles, for the very purpose of being baptized, came to where John was. If not evening, it was, anyhow, where all the people who were there at the time, had been baptized, and Jesus went forward and asked to be baptized. John, looking on His noble face, could find no sin there, nothing to be sorry for, but Jesus said it was right for Him to do everything that God required. So, as Jesus prayed, John baptized Him, and as he raised Him from the water he saw the sign that God had given him: the Spirit, like a beautiful white dove, came down and rested upon Him. Then came the voice of the Heavenly Father, saying, "Thou are my beloved Son, in Thee I am well pleased." If you

will read Matthew 17:5, you will find another place and time when God said the same thing about Jesus.

—  
Mrs. P. I. Lipsey,  
Clinton, Miss.

Dear Mrs. Lipsey:

Your letter received in which you enclosed \$12.00, and we are using this contribution from the Children's Circle to aid brother Theodore Cormier in his work as a missionary. My hope is to send you some time for the Children's Page some stories of work among the French in southern Louisiana, and in this way let the children see what blessings are coming upon gifts thus invested for our Saviour.

You will be interested to know that of the \$10,803.50 due February 1, and for which we are so earnestly praying, there has come to us to this date a total of \$3,232.45. Please join us in prayer at noon each day for victory on Feb. 1.

Again thanking you and the children, and asking that you continue to keep us in your heart and in your prayers, I am

Yours sincerely,  
W. W. Hamilton.

—  
Nettleton, Miss.  
January 15, 1934.

My Dear Mrs. Lipsey:

I am sending two dollars (\$2.00), one for the orphanage, the other for B.B.I. I wish I might send more. Will try to later.

Sincerely,  
Mary Boyd.

This is a large sum for our page, Mary—or is it "Miss Boyd?" I can't just exactly tell. I'm just as grateful, whether you are 7 years old or 17 or 27! The Jeannie Lipsey Clubs give equal amounts each month for the B.B.I. work and the Orphanage, and that is what you have done this time. I'm wondering if you would like to get together a few people, as many as you choose to give this \$2.00 each month, all together, I mean, and send it regularly, and be another Jeannie Lipsey Club? Write to me about it, won't you?

—  
BR

### BAPTISMS AND BANDITRY IN MANCHURIA

Christian Beginnings and Experiences with Bandits Along Manchuria's Greatest River

—  
—

Few of the thousands of Chinese residing in the county of Tangyuan, which the writer has just visited, were hardly conscious of what took place there yesterday, but it was a "Red-letter Day" spiritually for the people of that region. It was the first time anyone had ever been baptized in that county—"in the name of the Father, the Son and the Holy Ghost."

There are many such counties in this part of Manchuria, where the sheep are without a shepherd, where one may find a very few Christians who have moved in from other parts of Manchuria and provinces of China south, but, alas, there are only a few among many, the latter either having never heard of the Lord and Savior, or having only a slight idea of Him.

We had frequently distributed tracts at the little port town of Tangyuan when passing there on steamers to and from one of our out-stations, Kiamusze, two hundred and fifty miles down the Sun-

gari River from Harbin. The river port of Tangyuan is three miles south of the county seat, a town of twenty-five thousand, known as "North Town" locally.

Invitations had been received from Chinese there requesting that we come and preach to the people and, if possible, open a gospel hall there, but time could not be found for a visit. Later, however, the evangelist at Kiamusze, Mr. Hing, went there and held meetings in the home of an engineer, for the unsaved and a half dozen other believers. Then a few months later, last spring, the writer visited Tangyuan and preached twice daily in a gospel hall which was rented and equipped with benches largely as a result of the evangelist's visit. The few Christians, who had been longing and praying for a missionary or Chinese pastor to come, gave us a cordial welcome, and some 20 enrolled as enquirers during the spring meetings.

Preceding our present visit the evangelist again held meetings for the unsaved and instructed the enquirers "more fully in the Way." The present Chinese military commander of that region is an earnest faithful Christian. He is encouraging those who believe and assists in renting the gospel hall. Because of the increase of bandits at this time when the crops are high and having heard we were coming, General Tu sent his American motor truck to the river with soldiers to meet the missionary and bring him safely to the main town. These soldiers stated that every day or two people were robbed along the road, in spite of efforts to keep down banditry. The mountains back of the town are full of armed robber bands. It is not safe for anyone to be on the streets at night. The evangelist was still at Tangyuan and was in meetings when the missionary arrived.

God's servants in the homeland who sent their messenger out here would have rejoiced with him yesterday could they have seen what the angels saw on the river bank: fifteen believers dressed in white standing under the open skies and by the waters waiting to be "buried with Christ in baptism." The day was ideal. Again it was necessary that we have a military escort for protection from robbers, which are so great a menace to North Manchuria, and the General was kind enough to lend his truck to carry us to the river, though he could not come because of press of duties.

There on the river bank was a new unit in the Kingdom of God, where there was "peace on earth, good will among men." Never before in the history of that area had there been such a scene. Chinese on the other side of the river hastened across in boats to see what was taking place. People in the river front town expressed later their regret that they had not seen the "sight."

Truly it was something new and not only new but of great significance to the future of that large county, for these eight men, four boys and one young woman are the beginning of a church, against which the gates of hell shall not

## Mothers!

In treating children's colds,  
don't take chances...use

**VICKS**  
VAPORUB

PROVED BY 2 GENERATIONS

prevail. As these witness to the Lord and the evangelist and missionary make visits there, the Lord will give the increase. Others will be baptized next spring after the thick ice melts and steamers connect that region with the outside world again.

As later we sat together for the first time there in the gospel hall and broke bread together in memory of the Lord, we were able in a way to realize the significance of this and other groups of Christians in various parts of this wide North Manchuria country, for God is adding to them daily. When His faithful ones join the 100,000 Club in sufficient numbers and lift the debt, our Foreign Mission Board, which has stood behind us so faithfully over these trying years, will then be able to make it possible for us to send evangelists to even larger towns where at this time the needs are just as great and the opportunities as promising. Fourteen more were baptized at other places on this trip.

But how dark is the picture without Christ and how hopeless the condition of these people without Him! Is it right, we have just been thinking, to stop here and not give the other side of the picture? For we are here on a river steamer after a sleepless night, with sin all about us. There is lawlessness on land and here on the steamer, in the hearts of men and their hands.

1. As our steamer came around a bend we heard rifle shots and hastened to the upper deck with our binoculars. These were not necessary, for just ahead of us in full view bandits could be seen at three different places on the river bank firing at two big said boats, Chinese junks, loaded with produce from Harbin on their way down the Sungari.

The bandits had waited until, tacking against the wind and rowing with big oars, the junks had approached close to their side of the bank. Then they came out of the high grass and began firing, demanding that the junks surrender, that they might be plundered of all that was wanted and some of the crew taken away into the mountains for ransom. Our steamer had appeared around the bend just at the

(Continued on page 16)

### NEWTON NURSERIES

Newton, Miss.

Fruit trees, Ornamental shrubs, Roses, Vines. Write for prices. Forty-fourth year. Established 1890.

### "What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.  
C. S. Wales, Blue Mountain, Miss.

Thursday, January 25, 1934

## THE BAPTIST RECORD

13

**LESSON TAUGHT BY C. M. DAVIS, TEACHER, MEN'S BIBLE CLASS, 1ST BAPTIST CHURCH, BILOXI, MISS. DEC. 31, 1933.**

—o—

Having had as our Sunday school lessons for the past two years, the Bible, from Genesis to Revelation and having finished the study of the entire Bible with our last Sunday lesson, we now have the privilege of reviewing the whole Bible.

In thinking of the Bible as a whole, from the creation of man up to the present time, and then on to the next coming of our Lord and Christ, and then on through that thousand years when He will rule and reign, I like to think of that period of time as being only one week of God's eternity. I therefore give this lesson today, the title:

**One Week of God's Eternity**

With the eyes of my soul, I look back through those thousands of years to the creation of Adam, perfect in form, mind and spirit, I can hear the voice of God saying, "BUT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, THOU SHALT NOT EAT OF IT: FOR IN THE DAY THAT THOU EATEST THEREOF THOU SHALT SURELY DIE."

Then again I hear the voice of the Apostle Peter, saying, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

We, in our weakness, cannot imagine a God so great and everlasting, but never-the-less, we have the same God whom we are privileged to call "OUR FATHER", that created this world and all that live therein.

With this "ONE WEEK OF GOD'S ETERNITY" in mind, we can see that from the creation of Adam, about four thousand years before Christ, and since the coming of Christ, born in Bethlehem, to this time, nearly two thousand years, we can imagine that that part of God's week of eternity, in which sin and the devil will have full sway in power, is nearly to its end, and we can then imagine how peaceful and perfect it will be when Christ comes again, puts sin and the devil away and off the earth for the last thousand years of time and, as I see in the eyes of my soul, our Lord and Jesus Christ taking His own unto Himself, all of the Christians then living, and even those that are dead in Christ, rising from that long sleep to dwell with our perfect King and Brother in the Lord, during His reign on earth among men, for that time which in my imaginative mind is to be God's Holy SABBATH DAY. Can you imagine anything more to be desired, that we may have a part in that first resurrection, in order that we may then see and be forever with Him who made the great sacrifice for us.

One more thought with reference to a thousand years being a day with God. I will call attention to the fact that, we can readily see that our day, which consists of twenty-four hours, divided into two parts, light and darkness, was made thus, in order that we in our weakness could get the desired and much

needed rest, sleep, for a certain number of hours during each of our days. We also know that though God told Adam that if he ate of that forbidden fruit, that that same day he should surely die. We know how he did not die within the next twenty-four hours, and we know that God never states an untruth, but we do know that Adam did not live over one thousand years, neither has any man ever lived more than a thousand years, though Methuselah lived to be over nine hundred.

Now to review some of the most important events of this one week of God's eternity, we notice with much interest of course, first, the creation of man. Created perfect in every respect and placed in perfect surroundings and given full charge and authority over every living thing on the earth. Of all of earth's creation, man was the highest, having God's own image.

We then find Adam, the first of God's human creation, entering into sin, bringing a curse on all mankind. This of course grieved God and made it necessary for Him to plan a way for our redemption, which He did in the offering and giving of His only Son to be our Saviour.

From Adam to the time of Noah's flood, we find was 1,656 years: Adam was 130 years old when Seth was born; Seth was 105 when Enos came, Enos was 90 when Cainan was born; Cainan was 70 when Mahalaleel came, Mahalaleel was 65 when Jared came; Jared was 162 when Enoch was born, Enoch was 65 when Mathuselah came; Mathuselah was 187 when Lamech came, Lamech was 182 when Noah was born, and Noah was 600 years old at the coming of the flood as is stated in the seventh chapter of Genes. The whole sum of the years are 1,656.

From the flood of Noah until Abraham's departing from Chaldea were 422 years and 10 days: The flood continued one whole year and ten days.

I give the names of those coming from Noah on down to Abraham during this period of 422 years. Shem (who was Noah's son) first son was Arphaxad, then came Salah, Eber, Peleg, Reu, Serug, Nahor, Terah and Abram, and Abraham departed from Chaldea when he was about 70 years old. The time covered during the time of those listed above being 422 years.

From Abraham's departure from Ur in Chaldea, until the departing of the Children of Israel are 430 years:

Isaac was born when Abraham was 100 years old. Isaac was 60 years old when Jacob was born. Israel was in Egypt 220 years. During all this time the children of Israel were in slavery in Egypt, and were set free by the miraculous power of God, using Moses and Aaron in a great way in bringing about their release from bondage. The chronology is the 430 years mentioned in the 12th chapter of Exodus, and the 3rd chapter of Galatians.

From the departing of the children of Israel from Egypt until

the first building of the temple are 480 years:

We find that Moses remained in the wilderness 40 years, and that Joshua and Othniel ruled forty years, Ehud, 80 years, Deborah, 40 years, Gideon, 40 years, Abimelech, 3 years, Tola, 23 years, Jair, 22 years, and then they were without a captain until the 18th year of Jephthah. Jephthah then ruled 6 years, Ibzan, 7 years, Elon, 10 years, Abdon, 8 years, Samson, 20 years, Eli, Judge and Priest, 44 years. Samuel and Saul reigned 40 years, David was king 40 years, and Solomon, in the fourth year of his reign began the building of the temple. These are the 480 years mentioned in the 6th chapter of Kings.

From the first building of the temple until the captivity of Babylon are 419 years and a half:

Solomon reigned 46 years, Rehoboam, 17 years, Abijah, 3 years, Asa, 41 years, Jehoshaphat, 25 years, Jehoram, 8 years, Ahaziah, 1 year, Athaliah, the queen, 7 years, Jehoash, 40 years, Amaziah, 29 years, Uzziah, 52 years, Jehoahaz, 16 years, Ahaz, 16 years, Hezekiah, 29 years, Manasseh, 55 years, Amon, 2 years, Josiah, 31 years, Jehoahaz, 3 months, Eliakim, 11 years, Jehoiachin, Jechonias, 3 months, and here begins the captivity of Babylon. The sum of these years is 419 and 6 months.

Jerusalem was re-edified, and built again, after the captivity of Babylon 70 years:

The captivity continued 70 years, and the children of Israel were delivered the first year of Cyrus. The temple was begun to be built in the second year of Cyrus, and finished in the 46th year, which was the 6th year of Darius. After that Darius had reigned 26 years, Nehemiah was restored to liberty, and went to build the city, which was finished in the 32nd year of the reign of Darius. All the years from the building of the temple again, are 26. The whole sum of years amount to 70.

From the re-edifying of the city until the coming of Christ, are 483 years.

It is mentioned in the ninth chapter of Daniel, that Jerusalem should be built up again, and from that time to the coming of Christ are 69 weeks, and every week is reckoned for 7 years.

The coming of Christ being the greatest event in the history of man, and with Christ as the central figure throughout the entire Bible, we have in Jesus the theme of the Bible, and our hope of salvation. We see Jesus as He starts in His ministry, selecting the 12 and we see Him, even in doing those wonderful miracles, and teaching the true way of salvation, rejected by His people. We see His work in setting up His church on earth completed, then we see Him going again to God in glory.

He has gone back to glory after having lived a life of sacrifice, for us, having died on the cross, for us, but He has planted the seed of the church, and He has left with us the Holy Spirit to guide and direct us if we will only accept His way.

**Cotton Yarns:** For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travora Mills, Inc., York, S. C.

We find those that have received the truth, and who have been baptized in the Holy Spirit, carrying on for Him, even through suffering. We also find them warning of the danger of the Apostate teachers who would lead us away from the Christ who can save, and we find them in many cases going to their death rather than deny Him.

I sometimes wonder if we will be strong in the spirit and in the faith, and be able to withstand the tribulations that must and will come. We must be determined in mind, soul and body, to turn not from the truth, regardless of what may come. There will be a crown of glory awaiting us in that eternity with God.

We are told in God's word that after that thousand years when Satan and sin has been put away, has come to an end, that Satan will be loosed for a little season, during which time he will again try to gain power, but in this conflict, God's hosts will again be the victors. The earth is to be purified, and Heaven will come down to earth and God, Jesus and all the Holy host will dwell on earth, with Heaven, where there will be no sorrow, sin or night, God being the temple and the light therein, remaining here in perfect peace ever after.

Can you imagine anything so wonderful as having God and Heaven right among us, with all sin and the devil out of the way forever, with the earth made perfect, as God only knows how to perfect it.

If we would have the privilege of this eternal happy abode, we should, in our Christian lives, practice the following:

"Always be in an attitude of prayer. We must love the Lord our God with all our heart, soul, mind and strength. We must be zealous in doing God's will. We must honor our parents. We must love the church. We must love and do good to all men. We must love and forgive our enemies. We must practice the Christian graces: Humility, Meekness, Mercy, Self-denial, Compassion, Firmness in the faith, submission to and acquiescence in God's will.

"On earth, happy and blessed indeed will we be if we follow His steps. Eternally in Heaven: Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the good things which God hath prepared for them that love Him."

It is always my prayer, that we all, shall have part in that first resurrection.

I wish you all a happy New Year.

—BR—

"If some preachers do not take a good steady look upward, they are going to let circumstances and conditions keep them from taking collections."

## B.Y.P.U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### COME TO JACKSON MARCH 20-22

The invitation from the Jackson churches is extended to representatives of all Baptist Sunday schools and BYPU's in Mississippi is extended for March 20-22. The occasion is our State Sunday School and BYPU Convention. We missed having the convention last year and are happy to announce the meeting for this year. We expect a large crowd to attend. Entertainment will be on the Harvard plan, bed and breakfast free unless you prefer to go to a hotel, in that case you pay your way. Get your calendar down and check these days by drawing a circle around them. Make your plans to be with us.

### Macedonia, Simpson County, Organizes BAU

And we add another BAU to our list which means that another church believes the Lord expects the church to give to every member, young and old, the best training in church membership possible. The Macedonia church in Simpson County has organized a BAU and the following officers were elected: President, J. F. Gardiner; Vice-President, J. E. Boggan; Secretary, Mrs. J. N. Cockrell; Corresponding Secretary, Mrs. M. McLendon; Treasurer, L. A. Boggan; B.R.L., Mrs. Curtis May; Group Captains, Mrs. Ellis Walker and Mrs. P. A. Sanford. We are indebted to the Corresponding Secretary for this report.

### PLAY THE WAY OF SOME BAU'S AND BYPU'S

Some of you may have overlooked it in last week's Record, we published a play "The Way of Some BAU's and BYPU's". This is to ask you to find your last week's Record and read this play if you failed to do it last week. You may want to put it on in your union. It will reveal some of the weaknesses perhaps and inspire the union to do better work. Mrs. E. D. Graham of Okolona wrote the play and their BAU staged it with splendid success.

### MERIDIAN CITY BYPU

The Meridian City BYPU is divided, having two separate organizations, one for Juniors and Intermediates and one for Seniors and Adults. These meet Sunday afternoon and Monday night respectively. At the last meeting of the Junior and Intermediate union Fifteenth Avenue Juniors won the Attendance and Efficiency banners for Juniors and the Highland Intermediates won the Intermediate Attendance Banner with 41st Ave. Intermediates walking off with the Intermediate Efficiency Banner. One interesting feature of this meeting was a report of the South-

wide BYPU Conference by Miss Caroline Cochran. The Senior and Adult meeting the following Monday night was presided over by Vice-President Sanderson, 41st Ave. Adults won all three Adult banners and the Senior banners were awarded as follows, Efficiency to Highland, Attendance to 41st Ave. and Bible Reading to 15th Ave.

### SIMPSON COUNTY MEETS AT D'LO

D'Lo was the hostess church for the Simpson Co. Associational B.Y.P.U. on the afternoon of the second Sunday in January. A large crowd from eight churches in the association gathered for an interesting program of music and addresses. It was the pleasure of your state secretary to be in this meeting and to talk on "Christ must reign in our Training Program." The Magee Juniors were the winners of the banner that is awarded each time on a record, combining attendance at the associational meeting and efficiency in the individual union. A fine spirit prevailed throughout the meeting. The next meeting will be at Pinola the second Sunday in April. The association is divided into districts and the meeting is held in a different district each quarter with the group leader of that district presiding.

### GREENE COUNTY ASSOCIATIONAL BYPU

In August 1932 Greene County was privileged to have with them their State BYPU Secretary, Auber J. Wilds, along with their divisional leader, Wallace Harrell, in a meeting which convened at West Salem. This meeting resulted with the organization of Greene County Associational BYPU.

Greene Co. immediately plunged into the depths of associational B.Y.P.U. work; determined, ambitious and with spirit-leading. We have accomplished much. BYPU's are moving steadily forward which were before standing—waiting—for, they know not what, old unions have been, and are being revived. New unions sprung up to do active work in the field so ready for harvest. Yet, we aim higher for our Master.

Following the theme of our BYPU calendar of activities, according to the plans suggested in the BYPU Magazine, programs have been demonstrated worthwhile to youth.

Edifying, inspiring and helpful to our association has been our councils. Problems have confronted us, but God has helped us to solve each in our council, where at times only a few officers met in consultation.

The climax of our year's work was possibly the annual convention, convening at Piave. The program included demonstration, drama, special music, congregational sing-

ing, inspirational talks and conferences, a delightful hour at noon, when lunch was served for all. (Even our state BYPU secretary declared he enjoyed the lunch). At the close of the afternoon session an enjoyable social gave relaxation to every one.

Greene County's president highly commends her officers for their willingness and cooperation. We have also had a State secretary on hand at any time in need, and we are grateful for his assistance in general.

Plans are laid out for 1934. Our aim, budget and goal, completed in plans, and we trust will result in glorifying our Master here.

Our last quarterly program proved Greene County was progressing. One feature of the program was a theme exhibit that credited interest, especially among the Senior BYPU members. All five committees were used for theme writing. Each winner's theme was read in conference. The outstanding theme of the five was written on the Missionary committee.

We continue to plan for the associational work—we find so advantaged.

### THE BAPTIST BOOK STORE AS A DENOMINATIONAL ASSET

Assets and liabilities are commercial terms and have reference to profit and loss. Usually we consider profit and loss in terms of dollars and cents.

Considered from this standpoint, the Baptist Book Store has proven an asset rather than a liability, for it has shown earnings each year. Books bought at the Baptist Book Store are sold as cheaply there as they can be bought anywhere and all the profits from such sales are put into the denominational treasury in the interest of missions.

But there are assets that are not to be measured in terms of dollars and cents. There is the asset of convenience. It is to the advantage of the denomination to have located, at suitable centers, repositories of religious literature and other materials needed in the prosecution of its tasks. Such is our Book Store at Jackson. Located in our capitol city, it is easily accessible by mail, and often in person, and stands ready to supply all our needs. No other establishment carries the supplies suited to our special needs and many would suffer inconvenience and confusion were it not for just such a source of supply.

Then there are educational and cultural advantages. Many are not informed as to what books are needed for certain lines of study and work nor the kind of supplies needed for some of our undertakings. It is well to have an establishment, not only prepared to furnish whatever we might want in the way of literature and kindred supplies, but to have that establishment in the hands of some of our people trained to direct in supplying our needs.

And what is more cultural than a good book? Paul, in writing to Timothy, said: "Till I come, give heed to reading." Books were not plentiful in Timothy's day; but Paul

wanted him to use the best of them and get the best out of them.

It is important today that there shall be wise selection and it is fortunate that the denomination has in its employ men and women with clear heads and warm hearts to aid us in the discriminate selection of books.

Oftentimes people have gone into our Book Store to make some small purchase and while there have had their attention called to some fine book. The purchase of that book proved an uplift to the purchaser and to many others induced by the purchaser to read the book.

Many a Christian worker, either minister or lay-worker, has walked into our Book Store just to enjoy the cordial hospitality and has gone away with a book which has led that worker to a higher plane of living and a new inspiration for the entrusted task.

The orderly arrangement, the excellent display, the consciousness of the cleanliness and beauty of the thoughts expressed on the many pages of the books provided there, all combine to create an environment of culture and refinement for those who enter.

These are some things that make the Baptist Book Store a denominational asset. It is readily seen that these assets are in proportion to the patronage given. For your own sake and for the sake of others we would urge that you visit our Book Store at Jackson whenever possible and patronize it whenever you are in the market for books and kindred supplies.

Bryan Simmons, President,  
Baptist State Con.

### FOREIGN MISSIONARY RETURNED

The First Baptist Church, New Orleans, celebrated the Eighth Anniversary of the pastorate of Dr. John A. Huff on Sunday, January 7. Progress describes the work of these eight years. There have been 1,591 additions to the membership, an average of 503 Sunday school attendance, and a total of \$228,720.25 contributed to all purposes.

The pastor asked the people to give \$100.00 for each of the eight years, to return a missionary, and on the anniversary Sunday the \$800.00 was given in cash.

The First Baptist Church supports a French missionary in New Orleans, for full-time, and continues to support the Rachel Sims Memorial Mission. The support of a foreign missionary will add greatly to the missionary zeal of this progressive congregation.

N. T. Tull.

### BALD NO LONGER

Mr. A. S. R. of New York City writes:  
"I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

JAPANESE OIL, the antiseptic counter-irritant, is used by thousands worldwide. Falling hair, loose dandruff and scalp itch. Price 50c. Economy size \$1. All druggists.

NAT'L Remedy Co., 56 W. 45th St., Dept. J.N.Y.



### BOILS SORES CUTS BURNS

Are Healed Quickly By

### GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores

**YOU'RE NOT HARD UP**

You're not hard up if your purse is flat  
And your trousers are frayed like an old door mat;  
You're not hard up if the bills fall due  
And you haven't a dollar to see you through.  
You're not hard up till you see the day  
That you haven't a cheerful word to say.

You're not hard up if your coin is gone  
And you whistle a tune as you journey on;  
You may walk the streets while others ride,  
And your pockets have nought but your hands inside;  
That's not being broke . . . you may depend!  
You're not hard up till you haven't a friend.

But you are hard up and in a sorry way  
If you haven't a cheerful word to say,  
If nothing in nature appeals to you,  
And you see no charm in the skies of blue.  
Yes, you're mighty hard up if you come to the end  
And can say, in truth, "I haven't a friend."

In dollars and cents don't count your wealth,  
But sum it up in friends and health,  
In the little tots that call you dad

Who, when you're coming, are oh, so glad.  
But if you've no one to love and no one to care,  
You're hard up though you're a millionaire.

Eleanor Ellis,  
Parchman, Miss.  
Member of Drew, Miss., Baptist Church.

**BASSFIELD BAPTIST CHURCH**

Whereas, Rev. R. O. Horn has thought it best to resign as pastor of the Bassfield Baptist Church, and

Whereas the church has, with deepest regrets, accepted his resignation, feeling and knowing at the same time that we are losing the services of a man who is thoroughly consecrated to the Kingdom's work, and

Whereas, during these times of depression he has not only been a financial leader for our church but a spiritual blessing to us as well. He has not only held up to a lost world the crucified Saviour, but he has also lived the great principles embodied in the Prince of Peace.

In times of sickness and death his sympathy and prayers have been a source of great consolation to us all.

He possesses in a most remarkable degree those Christian graces which are always characteristic of a gentleman and a true follower of Jesus.

Be it Resolved: That we conscientiously recommend him to any church of like faith, in need of the services of an able preacher, a

loving and sympathetic pastor, and a Christian gentleman.

Be it further resolved: That a copy of these resolutions be given to Rev. D. O. Horn, that a copy be sent to the Baptist Record for publication, that a copy be sent to his home paper and that a copy be spread upon the records of the Bassfield Baptist Church.

Committee,  
Prof. D. R. Jenkins,  
Mrs. H. C. Garroway,  
L. C. Burkett.

**SOME FRANK QUESTIONS AND EVASIVE ANSWERS**

"What religious paper do you read?" "None." "Why?" "No time to read." "What progress is your church making?" "Don't know." "What is your opinion of the Forward Movement?" "Never heard of it!" "Do you agree with the general policy of our denomination?" "Don't know." "You think it is doing good work, don't you?" "S'pose it is. Don't really know." "How much money did it raise last year?" "Don't know." "Where do you think missionary work is most needed?" "Don't know!" "How many members are there of your church?" "Don't know!" "Of course you are a church member?" "Don't—I mean year!" "Where are we the strongest, do you think?" "Don't really know!" "Who are some of our strongest men at the present time?" "Don't know!" "Is our cause making progress in your neighborhood?" "Don't know at all!" "Of course you read the denominational papers?" "No." "What good are you to the church?" "Don't kn—; that is, I — you

see—!" —The Christian Life, London.

**BR  
CHIPS**

"Election allows no disarrangement of God's plans, and grace allows no defeat of God's purpose to save."

"Eternity is without yesterday or tomorrow; unmeasured, endless duration. Where shall we spend eternity?"

"Associate reverently, and as much as you can, with your loftiest thoughts."

"When alone guard your thoughts; when in company guard your words."

"Such as are our habitual thoughts such also will be the character of our mind, for the soul is dyed by thought."

"As a man thinketh, so is he."

"We should think as though our thoughts were visible to all about us. Real character is not outward conduct, but quality of thinking."

"I think we should treat our minds as innocent children whose guardians we are: be careful what objects and what subjects we thrust upon their attention."

"The true hero is one who has the courage to do right."

"It is a waste of breath to talk any louder than we live."

"Some of us would say more if we didn't talk so much."

C. M. Sherrouse.

**BR**

"Any simpleton can prescribe spanking. It requires sympathy and patience, with motherly wisdom, to find the trouble behind the cry."

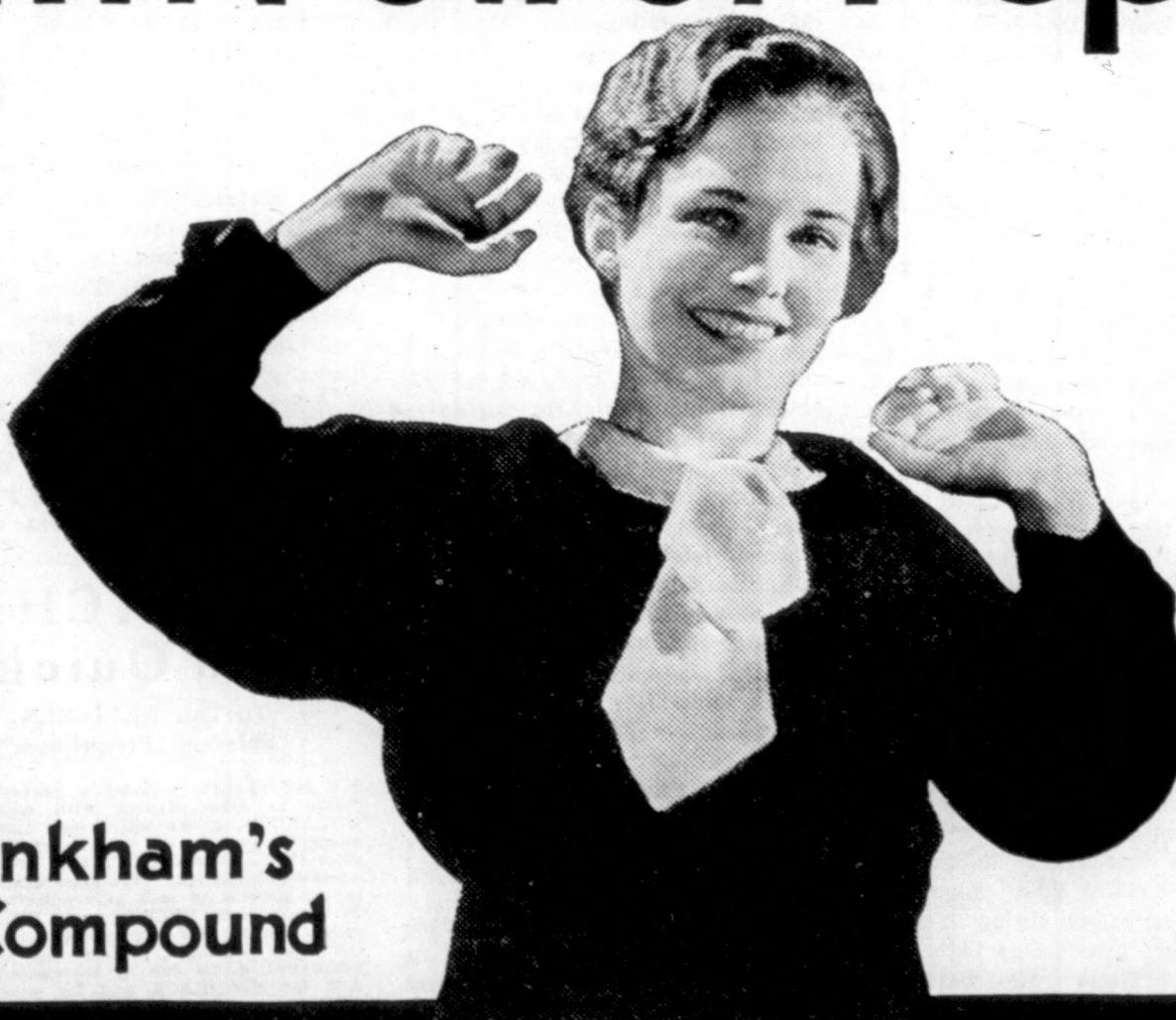
# Now I'm Full of Pep

**Doesn't she look it? . . .  
Laughing eyes . . . clear skin  
. . . radiant smile . . . bubbling  
with vitality. She is ready for  
work or play. Are you?**

If pep is what you lack, try Lydia E. Pinkham's Vegetable Compound. Its tonic action is probably just what you need to overcome that draggy, tired, crossfeeling. It quiets quivering nerves. You will sleep better . . . feel better . . . look better.

Get a bottle from your druggist NOW. Every day that you hesitate you are missing some of the joy of life. Remember that over 700,000 women say, "It helps me". When so many other women are benefited—98 out of 100 by accurate record—you can be almost sure that it will help you, too.

**Lydia E. Pinkham's  
Vegetable Compound**



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## Baptist Student Union

### Mississippi Woman's College BSU

Two weeks of the new year have passed rapidly and busily for the students at Woman's College. We have many things that we could report, but we shall tell only about the services and the programs of the last few days. Sunday afternoon the Life Service Band met in the student activity room for its regular meeting. The lives and present work of two missionaries now in Japan were studied, that of Rev. and Mrs. Edwin Dozier. Mrs. Dozier was formerly Mary Ellen Wiley, a Woman's College student. The program was printed on colorful Japanese lanterns and was as follows: Worship in song, "A Woman's College Alumna" by the student secretary, "Two consecrated Lives" by Lois Ball ("Joy

in Serving" by Maude Evelyn Farrar, and a letter from Mrs. Dozier read by Inez Cire. Printed programs for the remainder of the month of January were given out.

With examinations comes the close of the first semester of school and with the close of the semester the election of new BYPU officers. Nominating committees reported and the new officers will take charge the first Sunday in February. Under the direction of Virginia Cooper, general director, the ability of God to transform students into worthwhile servants was demonstrated by means of a little playlet. New enthusiasm in the rise of youth to the standards of Christ was voiced by Mr. Gaines Hightower who gave a report of the Southwide BYPU Conference in Chapel Monday morning.

### BAPTISTS AND BANDITRY IN MANCHURIA

(Continued from page 12)

wrong time for the robbers, but it came at the right time to save the junks, their valuable cargo and the ten men abroad each. Some of the few soldiers policing our steamer fired in the direction of the bandits. Eight of them in a boat hastened up a small stream off from the river. The others hid in high grass and bushes on the river bank. The men on the junks called to us that they had also been fired on from the other side of the river only a few hours before.

People living in lands where Christ is known and where there is law, order and personal safety can hardly appreciate the privileges they enjoy until they have lived in such countries as China, where Satan rules in the hearts of so many. Moreover they should not forget that they, too, were barbarians until the light and gospel of Christ was preached to our forefathers in Europe.

2. When the writer boarded the steamer at Tangyuan yesterday the only available room was sleeping space on one of the board seats in the dining room. After distributing tracts to all passengers on the crowded steamer and to some docked for a short while at ports passed, we placed our bedding for the night on the section of the seat allotted to us, but realized there would be little chance of sleep, for frequently we must travel this way.

As soon as dishes of the evening meal were cleared away, Chinese began gambling at every table. A bright electric light just above my head was enough to keep anyone awake, but the constant noise of slapping down the majang blocks upon the tables during ten long hours was almost unbearable. There were many other passengers in the dining saloon trying to sleep, but gamblers give others little consideration. Those who were not gambling but looking on smoked

vile, cheap cigarettes incessantly. Others lying on the benches around the room with us smoked their opium frequently during the night. All windows and doors were closed tight, for opium fiends and gamblers abuse their bodies so badly from the use of drugs and the loss of sleep that they can stand no draft nor much fresh air. To the bright light, disturbing noise, rank smoke and foul air were added the nuisance of fleas, frequently a half dozen crawling and biting at the same time. Discussions over the game and the stakes were loud and annoying. The gambling was kept up until after daylight this morning. Tired faces, dull complexions, darkened eyes, expressions of disappointment, and weary bodies and souls, both of which had been sinned against, were all that we could see as a result of the night's smoking and gambling.

Fortunately some give heed to the missionary's message, and this message is the only one they may hear that carries help or hope. The other passengers, who may not be gambling or smoking, are just as truly without hope of escape from their sins and certain destruction, for their minds and hearts are just as dark through superstition and sin. Where is there any hope without Christ? More truly are we thus able to realize what He can do for men, we who see what true "new creatures" He has made of those who have taken Him as Lord and Savior—men and women who have become victors through His name. "Oh, the depth of the riches both of the wisdom and the knowledge of God!" How true this is, but how few are we among so many who do not know Him! God hasten the day when we shall have reinforcements!

Chas. A. Leonard, Sr.  
Harbin, Manchuria,  
Sept. 23, 1933.

—BR—

Within the past year there passed away the noted published of independent Sunday school literature, David C. Cook, of Elgin, Illinois.

He left to his heirs over \$3,000,000. Not one cent of this money reverted to the Baptists of the North or South, thousands of whose schools purchased their literature from him, and by whom he was enriched. Many years ago, while spending a vacation in Florida, the writer visited one of the estates of this millionaire publisher, but at the entrance we were warned by "Keep Out" signs and by a watchman, not to trespass upon Mr. Cook's property. He had a mansion overlooking the sea near St. Petersburg, Fla. We could not help thinking of several Baptist Sunday schools back in West Virginia that were patronizing Mr. Cook in ordering their literature.—Baptist Banner.

—BR—

### SUNDAY SCHOOL ATTENDANCE

JANUARY 21, 1934

Jackson, First Church	890
Jackson, Calvary Church	915
Jackson, Grif. Mem. Church	685
Jackson, Davis Memo. Church	468
Jackson, Parkway Church	194
Jackson, Northside Church	74
Meridian, First Church	657
Brookhaven, First Church	554
Brookhaven, First Church	568
Jan. 14, 1932	376

—BR—

### BYPU ATTENDANCE JAN. 21

Jackson, First Church	133
Jackson, Calvary Church	236
Jackson, Davis Memo. Church	238
Jackson, Parkway Church	80
Jackson, Northside Church	42
Brookhaven, First Church	209
Brookhaven, First Church	210
Jan. 14, 1934	210
West Point, First Church	238
Clarksdale Baptist Church	162
Sardis Baptist Church	90

—BR—

### MISS. COLLEGE MISSIONARIES

—BR—

Sunday, January 14th, I was selected to hold the services in the city jail in Jackson. There were about five of us there. We went in and sang several songs. We also got those in jail to take part in the singing. They gladly did so. There seemed to be about 35 negroes, and 6 or 7 whites there.

After several songs, one of which was by the negroes, I preached on the subject "The two roads of life," showing them the way which led to death, and the road which led to eternal life. There was the best kind of attention given. There were three of the white men especially interested.

After I had finished preaching, I asked if any one had any questions that they would like to ask. There were several asked. I asked for a show of hands of those on the

## HEADACHES Yield Quicker

To This RELIABLE  
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.

—10c.—Adv.

right road. Nearly every hand was raised. When we left, almost the entire group pleaded with us to come back. I have never seen so much interest in a jail service. Truly the Spirit of God was present. We need to realize that Jesus came into the world to save those who are lost. We need to seek the neglected ones.

—Rev. C. E. Talbert, Student.

—BR—

"The imitative faculty is very strong in the human makeup, and it has its valuable points and its very weak points. It must be watched or it will make monkeys of us all."

## LATEST BOOKS

By The

### Baptist Sunday School Board

#### VITALIZING THE CHURCH PROGRAM

Dobbins and Riffey ..... \$1.50  
A new book, welcomed by every pastor and his associated leaders, it is a vigorous and challenging interpretation of current thought in some of the major fields of Christian life and activity.

#### WILL HE FIND FAITH?

Sparks W. Melton ..... \$1.25  
To a remarkable degree retaining the freshness of the spoken word, these short addresses are preeminently devotional and inspirational. They deserve to take rank with those of Jowett, Morrison and like masters in religious literature.

#### ASSOCIATIONAL SUNDAY SCHOOL WORK

J. N. Barnette—Cloth ..... 60c  
Paper ..... 40c

Taking its merited place as Book Five in the Sunday School Administration program, it presents challenging possibilities which warn against certain suggested methods. It introduces a study of right methods for an adequate, practical, and resultful associational organization.

BAPTIST BOOK STORE  
500 East Capitol Street  
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